TOMORROW

SUMMER 1961 ■ FIFTY CENTS

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE MAGIC HEART OF AFRICA

[Page 7]

■

ARTICLES AND REVIEWS BY

Allan Angoff
Denys Val Baker
Trevor H. Hall
Eileen J. Garrett
Harold Gluck
Helene B. Grant
George Lawton
William L. Leach
Phoebe Moss
Susy Smith
Rene Warcollier

■

GOLD MASK OF THE ASHANTI, GHANA
Reproduced by permission, Wallace Collection

WHAT IS "CONSCIOUSNESS"?

I AM OFTEN ASKED if I regard consciousness as an "entity" in itself. To this I usually reply that solidity, clarity and thought can only be achieved through consciousness—thoughts become ideas and are translated into matter, reality and activity. Thus, consciousness serves as a function through which "pure" experience flows into symbols; these, in turn, to become both basic and "external."

Can consciousness be distinguished at work? I would be affirmative on this point, for when it is alert and activated, consciousness resembles a mirror through which not only the inner self is revealed, but also the many factors of experience that form the personalities of others (just as they may be revealed through the manifold aspects of mediumship).

HAVING WORKED on the "inside" of psychic research for years as a sensitive, I believe that there are continual impulses that begin within the searching mind; once started on the path of inquiry, the mind can re-discover in the deep unconscious a thousand details of memory, ready to develop and arrange into terms which could be enumerated indefinitely. The deeper one allows oneself to go, the richer tapestry is waiting to be uncovered.

He who attempts literary composition, knows that when he has collected his material and researched for his facts, the real work of composing commences. He must then, from within himself, search for the unique key that will unlock feelings and perceptions.

By the effort of intuition, we are able to place ourselves within that reality which permits one to know grey, as well as to perceive black and white. He who would know more, takes his sounding, deep or shallow as his training permits, and from these soundings he

(*Continued on Inside Back Cover*)

TOMORROW

Eileen J. Garrett, Editor
Martin Ebon, Managing Editor — Lenore Davison, Assistant to the Editor
Phoebe Moss, Associate Editor — Lester E. Buckland, General Manager
Laura Oteri, Editorial Assistant

VOL. 9, No. 3 — SUMMER, 1961

THE MAGIC HEART OF AFRICA: WITCHCRAFT IN GHANA
by Phoebe Moss 7

"I SAW IT, BUT . . ." by Jack Nevin 17

PSYCHIC CHALLENGE TO THE CHURCHES by William L. Leach 26

THE CASE OF BEALINGS BELLS by Trevor H. Hall 33

FIFTY YEARS OF TELEPATHY by René Warcollier 42

QUESTIONS AND ANSWERS 53

"LANDED TWO!" by Harold Gluck 63

HIGHLAND DREAM by Helene B. Grant 70

MODERN SYNTHESIS A Book Review by Allan Angoff 73

THE ANNIVERSARY by Denys Val Baker 83

CHARLES DRAYTON THOMAS: PIONEER RESEARCHER by Susy Smith 89

BOOK CONDENSATION:
THE DRAMA OF LIFE AFTER DEATH by George Lawton 101

Tomorrow, Vol. 9, No. 3, Summer 1961. Published quarterly by Parapsychology Foundation, Inc. at 50c a copy. Annual subscription: $2 in U.S. and Canada. $2.50 in foreign countries; two years for $3.50 in U.S. and Canada, $4 in foreign countries; three years for $5 in U.S. and Canada, $6 in foreign countries. Editorial and Business Offices, 29 West 57th Street, New York 19, New York. Printed in U.S.A. Copyright 1960 by Garrett Publications. All rights reserved. Second class postage paid at the Post Office at New York, New York, under the Act of March 3, 1879.

CONTRIBUTORS TO THIS ISSUE

ALLAN ANGOFF regularly contributes the "Books in Review" feature to the pages of this magazine. Following several years as editor with New York University Press he is at present Assistant Director of the Fair Lawn Public Library, Fair Lawn, N. J.

DENYS VAL BAKER lives in Cornwall, England, an area which he regards as "the strangest" in "the whole of the British Isles." "The Anniversary" is Mr. Baker's second article in TOMORROW; his first was "A Hideous and Wicked Country . . ." (Vol. 8, No. 4)

HAROLD GLUCK, a professional writer, is, at present, a staff writer for Our Lady of Fatima. He is also an advisor, on juvenile delinquency, to the National Executive Board of the National Police Officers Association of America.

HELENE B. GRANT finds time to write between household chores and gardening. A resident of British Columbia, she has sold articles to Popular Gardening and the Canadian Broadcasting Company. "Highland Dream" is her second contribution to TOMORROW.

TREVOR H. HALL has been interested in psychical research for many years. He is the co-author of *The Haunting of Borley Rectory* (1955), *Four Modern Ghosts* (1958), and of the standard bibliography of antiquarian conjuring books. Mr. Hall is also a Chartered Surveyor in Leeds, England, a Director of the Huddersfield Building Society, and a Justice of the Peace.

GEORGE LAWTON was, prior to his death, a practicing psychoanalyst and marriage counselor, as well as a visiting lecturer in Psychology at New York University's School of Education, the University of North Carolina's School of Public Health, and at the Graduate School of Long Island University.

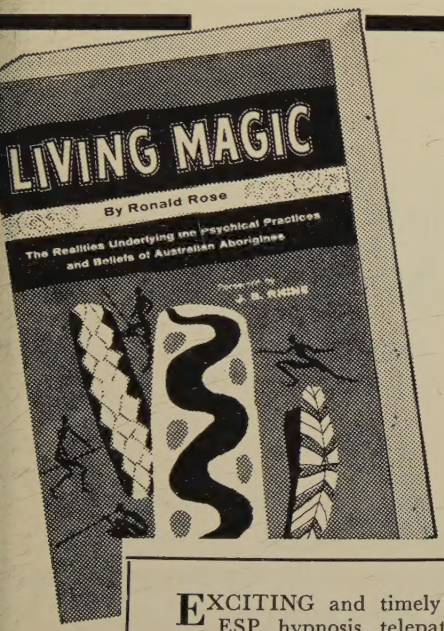
WILLIAM L. LEACH, the editor of Church Management, is also the author of numerous books dealing with church administration, homiletics, and church architecture. "Psychic Challenge to the Churches" is his first contribution to TOMORROW.

PHOEBE MOSS is a member of the editorial staff of TOMORROW.

JACK NEVIN is a resident of Baja, California. In "I Saw It, But . . ." Mr. Nevin recounts some of his experiences as a foreign correspondent in the Far East.

SUSY SMITH, a frequent contributor, lives in New York City. Her most recent article for TOMORROW was "Magnificent 'Hack,'" a book review concerning Hamlin Garland (Vol. 9, No. 2). Her one-volume condensation of F. W. H. Myers' *Human Personality and its Survival of Bodily Death* has just been published.

RENE WARCOLLIER, president of the Institut Metapsychique International, is the author of *Mind to Mind* (1948) and *Experimental Telepathy* (1958). For many years he has specialized in studies of telepathy and clairvoyance.



A Thrilling Psychological Search for the Truth Behind Native Magic

"Outstanding pioneer studies."
—J. B. RHINE

"Immensely readable."
—EILEEN J. GARRETT

EXCITING and timely reading for all interested in ESP, hypnosis, telepathy, and other psychical practices, this fascinating book tells the true story of a husband-and-wife team's explorations in the wild Australian Center. Their search for reality behind the chilling primitive magic practiced by aborigine natives, with its miraculous curing powers, will hold you spellbound, as will the results of parapsychology tests actually given to natives. Unusual photographs of natives and rites illustrate this excellent work by two qualified researchers who were assisted in their efforts by noted scientists and organizations. 240 pages, illustrated, $3.75.

LIVING MAGIC

By RONALD ROSE

With original photographs of natives and rites

TOMORROW BOOK SERVICE
29 West 57th Street
New York 19, N. Y.

AVAILABLE ON REQUEST

REPORT ON FIVE YEARS OF ACTIVITIES

January 1, 1954 *to December* 31, 1958

This 64-page report on the work of the Parapsychology Foundation, Inc., is available upon request. The report contains information on the activities of the Foundation's own Divisions of Research and of Public Education and Information, its cooperation with other groups, as well as on studies of healing, studies in psychology and related areas, quantitative studies, work in anthropology and ethnology, religion and philosophy, spontaneous phenomena, and pharmacological research.

If you wish to obtain a copy of this report, simply address your request to the Administrative Secretary, Parapsychology Foundation, Inc., 29 West 57th Street, New York 19, N.Y.

PARAPSYCHOLOGY FOUNDATION, Inc.

As the "dark continent" evolves into independent new nations, are traditional magical rites slowly heading for extinction?

THE MAGIC HEART OF AFRICA

Witchcraft in Ghana

Phoebe Moss

THE world's destiny may be decided in Africa. But the West is still torn between fascination and fear as it views the emergence of the Black Continent into the foregroup of history. There is only one answer to ill-founded hopefulness and unreasoning anxiety: increased knowledge of African realities. Behind the social, religious, cultural and even economic facts of Africa lies an age-old tradition of magic and the supernatural. The readers of TOMORROW *are familiar with modern research into such traditions, both in our own societies as well as in other civilizations. They are, therefore, well-prepared for the realization that much of modern African society retains, at heart, magical practices and beliefs.*

When Nigeria's Parliament discusses the government's expenditures for juju rainmaking activities; when Southern Rhodesia ponders the taxation of the nganga witch doctors; when Congolese political leaders accuse each other of ritualistic magic—all these are merely colorful examples of a deep-rooted and widely dispersed social pattern. The following article deals only with one aspect of this overall tradition, but it should be read against the background of similar beliefs throughout Africa.

GHANA is today one of the best known of the young African republics. Its Prime Minister, Dr. Kwame Nkrumah has emerged as a prominent international figure. The former Gold Coast state, technically independent since 1957, is now a controversial nation that demands to be heard in the councils of the world. It has come to feel the rival pressures of the United States and the Soviet Union, and it seeks to define an independent policy of its own.

Above all, the Republic of Ghana is a dramatic example of the New Africa—of nations that have moved from tribalism to colonial rule, and now to independence. Yet regional experts seem to agree that traditional tribal patterns furnish the actual basis of social, economic, and religio-cultural life, although nationhood, in the historic sense, has come to such countries as Ghana.

Sociological and anthropological specialists feel strongly that a true understanding of today's African societies must be achieved by a study of tribal traditions and practices; only through a sympathetic understanding of these practices can the Western observer hope to comprehend the realities of present-day African society; only with an understanding of the religio-magical content of these societies may we attempt to anticipate future developments.

It is, even for the expert on African affairs, impossible to gain a full view of the macrocosm of the Black Continent; the peoples of Africa are too diverse, too different beneath the apparent similarities of tribal life, to lend themselves to all-inclusive generalizations. We must, therefore, limit ourselves to a microcosm that may be at least broadly representative of the currents and counter-currents that now contribute to the bewilderment and impatience of the West. One such microcosm are the Ashanti: they occupy some 25,000 miles of Ghana's total area (which is about ten times the size of the state of Vermont) and number approximately one million out of a total population close to five million.

The degree to which Ashanti civilization uses elements of magic illustrates the role which the supernatural occupies in the fabric of African societies as a whole. The Ashanti worship at spirit shrines; they live an existence in which witchcraft is an everyday reality;

their social patterns are dictated and controlled by concern with the supernatural. Yet, while this pattern may be alien to the Western observer, it is as real as laundromats, municipal politics, or television commercials in twentieth-century America.

SPECIFIC INSIGHT into Ashanti civilization has recently been provided by a British authority in ethno-psychiatry, Margaret Joyce Field, who has published a thoroughly documented and constructively analytical work entitled *Search for Security* (In this country the publisher is Northwestern University Press, Evanston, Ill., (1960). Dr. Field had originally visited the territory that is now Ghana on various ethnographic assignments by the Gold Coast government; she returned for a two-year period, 1956 and 1957, placing the emphasis of her research in the area of clinical psychiatry.

Among the rural Ashanti of Ghana, fear of witchcraft is all-pervading. Dr. Field deals mainly with the psychological basis of witchcraft beliefs and of the so-called "shrine cults." These cults, which are dedicated to the spirits of the dead, have a unique psychological function; in Dr. Field's view, they exist to provide protection or absolution to persons who are struggling against a feeling of insecurity based on fear of the supernatural, and specifically a fear of witchcraft. The shrine cults provide emotional insulation against other forms of magic, against the retribution of dissatisfied ancestors; they also offer a psychological shield against conflicts arising through the impact of Christianity and Islam upon traditional Ashanti beliefs.

Although the primary orientation of Margaret Field's studies is psychiatric, the author throws a penetrating light on the role of supernatural forces in the everyday life of the Ashanti. She differentiates between Ashanti concepts of witchcraft and those of other African societies. Among the Ashanti, witchcraft plays a quite specific role in itself—separate from "white" or black" magic, from ancestor worship or animism: witchcraft is of primary importance, while other supernatural forces have only secondary roles in explaining man's impotence toward the tragic and unforseen. Here, we encounter an important consideration for the West's evaluation of African

civilization: we must not assume that tribal practices are identical, even though they might bear the superficial appearance of common magic beliefs.

THE ASHANTI ascribe virtually every diaster to the machinations of a witch. This includes illness, death, sterility, accidents, blighted crops, financial loss, bad luck, and all other forms of personal or natural diaster. While these beliefs are shared by many other African tribes, Ashanti fears of witchcraft are unique in that they are combined with a feeling of complete helplessness. Many African societies have charms that are believed to counteract witchcraft, as well as rituals designed to track down and punish a witch, whether man or woman (both, incidentally, may be regarded as witches, but more female than male witches are believed to exist). But the Ashanti have neither protection against witches, nor ritual means of discovering them. Indeed, even the supposed witch may herself not know that she is one; one of several unfortunate events may occur before she concludes that she is, in fact, a witch. One may speak, therefore, as Dr. Field suggests, of "self-induced" witchcraft—of a person regarding herself as a witch, because of actual fear of witchcraft.

One example of such personality development, given in the study, is that of a wman who appeared depressed by the onset of old age and at the same time frightened by the idea that she might turn into a witch. To ward off this danger, she had annually visited a "shrine" at Mframaso, asking the protection of the ancestral spirit entities for herself and her family. However, for a five year period she ceased these pilgrimages.

It was during these five years that one of her grandchildren died, and the aging woman was troubled by frightening dreams that centered around the alleged attempts of her sister to turn her into a witch; she also dreamed that a hunter tried to make her eat rotten antelope meat. Terrified of the apparent evil influences that she regarded as seeking to subjugate her, the woman hurried back to the shrine. Her fears consequently subsided, and she successfully "warded off" the danger of becoming a witch.

THE CONCEPT OF WITCHCRAFT among the Ashanti is linked with the age old idea of spirit possession, of control of a living person by a discarnate entity. In Akan, the language of the Ashanti, the word "witch" is usually translated as *obayifo;* the word actually means a "person in whom an evil entity (*obayi*) is residing." In the Ashanti dogma of the supernatural, a person may be inhabited by an *obayi* without actually being aware of it; in turn, he or she may use such witchcraft to harm others—but again, without being conscious of this action or power.

Dr. Field's ethno-psychiatric conclusions are that such "primary lack of awareness" reflects a feeling common the world over to people who suffer from severe depression; such a person is convinced of his own worthlessness, and accuses himself irrationally of every conceivable sin. She adds that, in Africa, where the worst possible sin is witchcraft, the patient reflects these religio-cultural attitudes; consequently, the person may insist on his responsibility for the death of a kinsman, the barrenness of a woman unable to have children, or a stillborn child. These expressions of guilt may also include crop failures and road accidents. Such Ashanti confessions to witchcraft find their American or European counterparts in the confessions of persons to crimes they could not possibly have committed.

Although the witch is believed to exert her influence over an unlimited distance, an *obayi* may be obtained only through personal contact with a witch or by contact with some article belonging to her. Thus a self-accused witch will say, "The *obayi* was given me by my aunt. When she came to stay with me she cooked some soup one day [red palm-oil soup is a favorite means of transmission] and gave some to me. Some weeks—or months—after she had gone home I began to feel ill and miserable and then I knew that she must have given me an *obayi* in the soup."

Dr. Field states: "Witchcraft must not be confused with other supernatural and evil ways of causing trouble and death. Curses, charms, prayers and bad magics all have their place, but they involve ritual acts and sometimes concrete apparatus. The distinguishing feature of killing or harming by witchcraft is that it is wrought

solely by the silent, invisible projection of influence from the witch. Furthermore, she has usually no conceivable motive and bears no ill-will towards her victim. She kills and injures not those to whom it would be natural to wish harm or death but those in whose well-being she may have the deepest interest. This is incomprehensible and therefore more sinister. No one is surprised to find wickedness among wicked people, but to find it professed by hitherto good and kindly people is mystifying and appalling."

Whereas in other parts of Africa and the world, a certain amount of prestige and awe is associated with witchcraft, it is despised by the Ashanti. This attitude is perhaps rooted in the Ashanti's association of witchcraft with cannibalism—possibly a revulsion against earlier widespread practices that have become taboo in recent years. However, cannibalism in Ashanti dogma of the supernatural includes the rather unique concept of what may be called "symbolic" cannibalism; it may be summarized as follows:

Covens of witches, flying to secret meetings on antelopes, leopards, and owls, gorge themselves in cannibalistic feasts. The status of a witch among her peers determines what part of the body she may eat. The witch, at the time of the "feast," is almost always asleep, or at least physically separated from her victim. That the victim shows no signs of being eaten is explained by saying that physical contact is unnecessary. The spirit of the witch leaves her body, flies to the meeting, and there eats the spirit—or part of the spirit—of her victim.

PROTECTION from the supernatural and spiritual healing both play an important part among the rural Ashanti of Ghana. The vehicles used for these two functions are shrines under the protection of specific deities. Both the shrines and their deities are new; they teem with life and vitality while other ancient supernatural sanctions are moribund. The shrines are modern in every way—privately owned and profit-making. In the district of Mframaso only three shrines may be considered ancient; three were established between 1914 and 1919; two were founded after 1945; twenty-one were built in the 1950's!

The majority of people who flock to the shrines are relatively healthy; the mentally ill comprise only a small minority. Even among the healthy, however, the predominant feeling is fear of the supernatural. Wealthy men come to seek protection against the effects of witchcraft or black magic caused by their less successful kinsmen. Unsuccessful men come convinced that the supernatural, invoked through malice, is the key to their failure. Thus Dr. Field comments, a "paranoid" attitude, evident at all levels, is locally considered "normal."

It is to these shrines that those fearful of becoming a witch, or convinced that they already are a witch, or certain that the cause of some misfortune is due to witchcraft, come to be cured or protected. Except in cases of supposed hereditary witchcraft ("Curing them is like plucking a live fowl; after a time the feathers grow again"), the Ashanti feel that a cure can be effected. This possibility of healing witchcraft is not commonly held among African tribes.

The actual techniques of the Mframaso shrine seldom vary. On Sunday, Wednesday, and Friday mornings (shrine working days), the drums are beaten. Then the elders, other drummers, shrine officials, and the wives of the priests assemble in the walled yard. As yet, the gates have not been opened to the public.

In the yard there is a circular sanctuary with a door opening onto a fenced dais jutting out like an apron-stage. There are two orchestras in attendance. The smaller consists of two calabash drums, two thronged underarm tonal drums, and one stumpy wooden drum. The larger orchestra has two *fontomfrom* drums, a pair of "talking drums," two smaller drums, and a clamorous iron gong. A horn-blower reiterates with his ivory horn *"Mmere dane, dane"* (Times change, change).

Of prime importance in the ceremony is the *dua,* a heavy, cylindrical wooden block, circled with white calico. The calico holds in place a circle of knives and daggers, hilts upwards. In front of the *dua* is placed a wooden cradle, holding a collection of variously shaped wooden clubs. These are the *nketoba* clubs with which transgressors dream they are being beaten.

The priest is the last to make an appearance. A tall, lean, dignified man without any pompous self-consciousness, he is austerely dressed in khaki shorts and a short-sleeved thigh length tunic of white calico. Only the calico and his uncut hair set him off from the other men. At the foot of the steps he removes his sandles, and holds out his hand for an egg. This he smashes on top of the *dua*. If the concavities of the shell fragments are downwards, he looks worried. This is an omen that the gods are apt to be uncooperative. Mounting the steps, he enters the sanctuary. Both orchestras begin to play furiously, calling the *obosom* (spirit) to possess him.

DR. FIELD describes the possession: "After a few minutes of mounting expectancy the calico curtain at the sanctuary door is suddenly flung aside and out dart the attendants . . . and lastly the possessed and quivering priest. The latter takes his stand with his back to the sanctuary door and facing the *dua*. He never varies his style; he stands upright on one spot with folded arms but with his head shaking unceasingly from side to side in furious agitation, his long tassels of *mpese-mpese* hair flicking like whips around his head, his face mask-like, but his expressionless eyes rolling from side to side and his eyebrows flickering up and down as though worked by machinery. The drums redouble their frenzied beating, the gong-gong its iron clatter and the horn its piercing cries. After another minute or two the priest holds out his hand for an egg and smashes it on the *dua*. Then after a further minute or so he raises his hand to silence the drums."

The supplicants then crowd around the priest—each holding two eggs. The eggs are handed to one of the two spokesmen who stand on either side of the priest. The supplicant is then commanded to confess his sins. During this process, the priest might mutter a few questions. After the confession is over, the supplicant is informed that the deity expects an offering, usually a fowl. The priest then takes one of the two eggs and smashes it on the *dua*. If the fragments of the shell fall concave towards the sky, the deity assures

his cooperation. If they do not, then the god may have some reservations, with his forthcoming cooperation not at all certain.

At the close of the day, all those persons instructed to bring fowls do so. The birds are placed on top of the *dua*. If they peck at the residue left by the smashed eggs, the cooperation of the deity is doubly assured. If not, the fowl is returned to the supplicant, who then ponders his misdeeds, or perhaps buys another bird which he hopes will either be hungrier or to which the deity will be more responsive.

WITHOUT GENERALIZING unduly, there seems to be a consensus of anthropological and sociological opinion that the "primitive mind" is essentially mystical, empirical and pragmatic; that it leaves little room for abstract thought—and even less room for doubts concerning the concrete realities of a god or higher deity. In such societies, of which the Ashanti are a good example, the "visible" and "invisible" worlds are inseparable. For this reason all beings, animate or inanimate, possess some degree of power for both good and evil. The pioneer authority in this field, Lucien Lévy-Bruhl, wrote in *Primitive Mentality* (New York, 1923) that this type of mind "moves in a world where innumerable occult powers are everywhere present and always in action or ready to act," and where "events occuring in the visible world depend at all times upon forces which are not seen."

Another authority notes that both good and evil forces of magic play an extremely important role in African society—emphasizing the easy emotional polarization that may be found in public affairs, ranging from boundless adulation to fear-motivated destruction. Prof. Geoffrey Parrinder, who has served as Lecturer at the University College of Ibadan, Nigeria, observes in *West African Psychology* (London, 1951) that the "operative notions behind prayers," the basic motivation for invocations of divinities and offerings to ancestors is the desire to "learn how to reinforce life, and to ward off death and destruction.." He notes that "magic, it may well be claimed, is a form of primitive science, aimed at setting

in motion forces which God has placed in the world at the disposition of man who may learn, by open or occult means, thereby to increase his own force, multiply his goods, swell his family and lengthen his days."

The shrine cults described by Dr. Field reflect fundamental psychological patterns that may be found in major segments of Ghanian society. It would be an error to draw sweeping conclusions from their dominant influence. However, they offer clues to strong underlying psycho-sociological and even psycho-economic tendencies. Although Ghana, along with the rest of Africa, is going through immense social and political changes, the basic orientation of its society is still toward the supernatural. This should be recognized, in spite of such outward signs of Western "rationalism,"—legislative bodies, government committees, newspapers, or urbanization.

While Dr. Field was concerned with emotional disturbances among the Ashanti, it is probably acceptable to conclude that these were mere extensions of the basic social patterns. Those, being of magic, continue to incline the population toward both negative and positive "wishful thinking." If wealth may be added or destroyed at a spirit "shrine," the idea of having events take place by simple government edict is also not too far removed; the magical concept of changing a society by decision or resolution, rather than by a series of work-a-day actions, is perhaps no more than a shadow of the happenings inside a spirit "shrine." To assume this, and to make allowances for it in the evolution of today's Africa, must be one of the bases of Western understanding.

The billionaire ran his financial empire in an unorthodox way; his only advisor was an aged Chinese seer who read the stars

"I SAW IT, BUT . . ."

Jack Nevin

PEOPLE collect all sorts of things. I collect strange happenings—weird, inexplainable things that I see and sometimes have published by skeptical editors. I have been a newspaperman, a very curious-minded one, for thirty years, working in all parts of the world. The strange stories I have collected are from my beat, be it Asia, Africa, or just Hometown, U.S.A.

Like the time they dedicated the shiny, nickel-plated Coca Cola plant in ancient Bangkok, Thailand. Company officials waited upon a soothsayer to determine the proper opening date, the time of the day for the ceremony and the number of guests to invite. Apparently the soothsayer's forecasts worked, for Coca Cola is a best seller in Thailand.

Soothsayers are important people in Asia. They are not just for the common folk. The well-to-do and intelligent also patronize them. In Japan, no political candidate would think of running for

office unless he had a top-grade prognosticator of the future on his staff. Are Japanese soothsayers good? Do their predictions work out? Let me tell you what one said about Eisenhower.

I was working as editorial adviser of an English-language newspaper in Tokyo when the President was first running for office. Four weeks before the election in the United States, a Japanese fellow-employee brought into the office a dignified old Japanese, dressed in old-fashioned western clothes, who clutched a thick black-covered book in his hands. He was introduced to me as Japan's leading soothsayer. He did not speak English, but my Japanese associate interpreted. It seemed the old gentlemen had been consulting the stars and matching up the planets and had assembled some predictions on the American election. He forecast that Eisenhower would win, he predicted the percentages of the vote, he predicted when the President-elect would visit the Far East and said he would not come to Japan. He forecast a serious illness in the President's future and he predicted that the defeated candidate, Adlai Stevenson, would come to Japan within a year.

We printed all of his predictions in a saucy, feature-type news story, designed to amuse our English-reading public. It was quite a yarn, one of those skeptical, breezy things designed to make the reader smile but at the same time hinting he should not put too much stock in it. The only thing wrong with my treatment of the story was that ALL of the old gentleman's predictions came true. As his tabulation of the influence of the stars and planets indicated, Eisenhower won by the margin he forecast, he came to Korea, but not Japan; he suffered a dangerous heart attack; Stevenson visited Japan less than six months after the election.

I HAVE KNOWN one billionaire in my life. He was an aging Chinese who lived in Hong Kong. He ran a financial empire which stretched all over the world. The billionaire had started life as a penniless coolie but, at the peak of his career, he matched wits with the foremost financial wizards of the world. Many of his money moves were audacious, some were impractical by any known standards.

They all paid off. His constant companion was a quiet old Chinese who looked like the typical Chinese grandfather. The old man was personal soothsayer and adviser to the billionaire.

When war broke out in Indochina, it was not confined to just the major clash between Communist-led rebels and the French military. A number of minor wars flared between French forces and independent nationalist groups. Several of these minor wars were along the highway route leading from Saigon into Cambodia. Most of the rebel "armies" were quickly crushed by the Foreign Legion—all except one tribe called the "Issarots." This small band of warriors seemed to lead a charmed life, escaping time after time without casualties from Legion ambushes. These savages from the deep jungles had a "secret weapon." Their chief strength against the French lay in the powers of a witch. She marked their chests with cabalistic signs which made these fighting men of the tribe bullet-proof. Did her magic work?

A Legion sergeant, a hard-boiled veteran of North African war, told me of an incident in which he personally prepared an ambush so that a score or more of the natives came to a trap only a few yards from two machine gun crews The Legionnaires opened fire at point-blank range but their victims escaped unhurt. During the two weeks I spent with the Legion in their hunt for the "Issarots," many natives were sighted but none were even wounded.

My Siamese secretary in Bangkok, who had served with distinction in the anti-Japanese underground and as an aide to the American OSS, wore symbols much like those of the "Issarots" tattooed on his chest. He told me they had been put there "by a very holy man" in upper Siam. He said the marks protected him from wounds in battle. Did they work? A Siamese friend, a prince of the royal line and a man long familiar with my secretary, told me later that the man had been fired upon many times by Japanese soldiers, but had never suffered a wound.

Some of the Siamese coastal folk make long voyages to sea in their rude boats which are sewn together with palm fibre "thread." They have no compasses or charts. These voyages are made with

two navigational aids, a woven mat of rattan and a large shell, the casing of a turtle-like sea creature. The wicker was woven as a star map, each joint representing a star in the heavens. The big shell was filled with sea water and from its "vibrations" the seamen were able to determine the direction of the unseen land. These fishermen explained to me that the land "gave off vibrations" which were reflected in the surface of the water-filled shell. I had seen the matting star charts before in Polynesia, but the "land compass" was something new. Its use, the fishermen said, had been handed down from the days "when the Gods walked the earth with men."

THERE IS A GHOST in the ancient spires of Angkor, that temple complex wrested from the Cambodian jungle three-quarters of a century ago. Angkor was once a city of more than a million souls. It paid tribute to Gengis Khan, was ruled by the Khmer Kings and was abandoned, almost overnight, early in the twelfth century. All that remains of the great city is a complex of huge stone temples whose spires pierce the tropic sky.

The ghost of the temples is a giant Naga, a huge cobra, larger than any known to normal man and pure white in color. This is the story told to me by an old native as we sat one evening on the ruined stones of a causeway that once led through the city:

"Back in the year when the guns began sounding in the West (World War I) two young French engineers began exploring the largest of the wats (temples). They found a hidden passage and went down it to come out in a great chamber. The big room had a fountain in the center some five metres across which was filled with diamonds, rubies, sapphires and other precious stones. As the two young men dashed toward the sparkling prize, they were confronted by the terrifying sight of a huge Naga. They fled back down the hidden passage with the snake in pursuit. Suddenly the pair reached the open air and before they could halt, plunged many metres down the cliff-like sides of the ancient temple. One of the young men died instantly, the other lived long enough to tell what happened."

For years, according to the native, treasure hunters and curious have sought the hidden passage and the jewel chamber. Many would dismiss the tale as fabrication or fable, the old man continued, except that the young man who told it as he lay dying clutched a huge sapphire in his hand.

During World War II, America first used the giant B-29 bombers to attack Japan from bases built in Western China near the ancient city of Chengtu. A million Chinese built the air strips with hand labor. Hundreds of them pulled giant stone rollers to crush down the runways. The Chinese government impressed this labor from all over the country. Thousands of them remained even when the air strips were completed, for there was no place else to go.

Among those who stayed near the airfields was a young lama, typically Tibetan and garbed in a dirty red robe. He carried the usual prayer wheel which he spun for hours on end. The Chengtu base was remote and most of the supplies, including the fuel and the bombs, were flown in by transport planes from bases in India. It was actually part of "The Hump" operations and was the first airlift.

One day the lama came to a Chinese officer who had befriended him and told him that one of the "great iron birds" had fallen in the mountains, many miles to the South. The lama described the location of the wreck and told how one of the men aboard had been killed but that the other crew members were safe and were waiting rescue at a rude camp of two tents. The Chinese officer "passed the word" to the Americans, who actually confirmed that such a crash had happened. A "Mayday" distress signal had come in from the plane just before the accident.

From time to time the lama reported the progress of the rescue expedition to his Chinese officer friend, also reporting on the condition of the survivors and what they were doing. The officer expressed great faith in the lama's reports which he handed on to his American friends, explaining that the priest had the power of mentally travelling long distances. Fourteen days later the rescue team and the survivors returned from the crash scene and confirmed all of the

facts that the lama had reported to the Chinese officer. The lama remained near the Chengtu base until the American bombers transferred to the mid-Pacific Mariana islands, then faded into the everlasting hills of Western China.

SOME YEARS AGO, I accompanied a British officer and a fellow newsman to that border area which lies between India and the tiny Himalayan kingdom of Sikkim. Our object was to visit several lamassaries located high in the hills to take some unusual photographs. We had finished the chore and were riding back toward civilization when we stopped to make a noonday camp for tea. It had been snowing all morning and the ground was covered several inches deep with a white layer. While we lunched, two lamas, one a very old man and the other his younger disciple, passed along the trail and the older one gave us his blessing. It was rather a usual thing for that part of the world.

After lunch, we started along the trail again along the route travelled by the two lamas, when my British friend exclaimed, "well, I'll be damned," and pointed at the trail ahead. It contained only one set of footprints, the heavier marks of the tread of the younger lama. We backtracked to the camp to see if something had happened to the old man. Then we noticed that the footprints leading to our camp were only those of one man. We set out to try to catch up with the lamas to learn the secret of the lacking footprints but were unable to overtake them. Our servants seemed amused at our amazement. They explained "the old man is a very holy one with great powers. He is well known hereabouts."

I wish I could have stayed in those Himalayan foothills and sought out the old man. He had the face of a contented saint.

Last year, camping in a ruined old building in a remote area of Mexican California, I put down my sleeping bag at the base of a wall of the ruin. The wall was some two feet thick and about eight feet high, built of adobe bricks. The site was the location of an old mission, built in the seventeenth century. During the night I was awakened by a voice. It seemed to be that of one of my companions

who was sleeping under a nearby tree. I got out of my sleeping bag, walked over to see what was wrong. Just then the adobe wall, which had stood intact for two centuries, toppled over and crushed my body-warm sleeping bag. My companion, who I thought had called, slept through the crash.

I wonder who called to me. Perhaps, some day, in my wandering about the world, I will find out. And, perhaps, some day I shall go back and seek out the old man of the Himalayas and talk to him. I hope so.

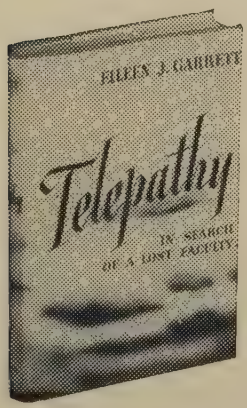
C. G. JUNG DIES AT 85

Professor Carl Gustav Jung, one of the pioneers of modern psychiatry, died on June 6 at his home near Zurich, Switzerland, at the age of 85. An article on his interest in psychic research appeared in the Spring, 1961, issue of TOMORROW. ("The Psychic World of C. G. Jung," by Aniela Jaffé.)

Dr. Jung's experiments with mediums were crucial to the formulation of his psychiatric theories. In his book, *The Undiscovered Self,* which was published in 1958, he wrote: "To assess the psychic phenomenon, we have to take account of all the other phenomena that come with it, and accordingly, we can no longer practice any psychology that ignores the existence of the unconcious and of parapsychology."

TOMORROW BOOK SERVICE

Make your selections from books listed here which may be ordered by encircling the appropriate number on the coupon at the bottom of page 37. The coupon, accompanied by payment, should be sent to TOMORROW Book Service.



1. TELEPATHY: In Search of a Lost Faculty. By Eileen J. Garrett. A clear subjective explanation of telepathy, its origin, its manifestations, and its functions. $3.00.

2. THE HAUNTED MIND. A Psychoanalyst looks at the Supernatural. Dr. Nandor Fodor offers over twenty intriguing cases of psychic phenomena. $5.00.

3. HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By Frederic W. H. Myers. With a new introduction by Gardner Murphy. The pioneer classic of psychical research in the English language. Two Volumes, $15.00.

4. LIFE IS THE HEALER. Eileen J. Garrett offers a new understanding of healing, through deeper awareness of the whole person. $3.75.

5. DOES MAN SURVIVE DEATH? Tomorrow's symposium on the eternal question of man's immortality; as viewed by scientific, religious, and philosophical experts. $3.75.

6. ADVENTURES IN THE SUPERNORMAL. Eileen J. Garrett's personal memoir of her search for the meaning of mediumship. $3.00.

7. THE CASE FOR PSYCHIC SURVIVAL. A documented report by Hereward Carrington on his scientific experiments to establish the reality of life after death. $3.50.

8. THE SENSE AND NONSENSE OF PROPHECY. By Eileen J. Garrett. A wry, witty, analysis of soothsayers and false prophets, who do business in millions. $1.50.

9. ELEVEN LOURDES MIRACLES. Donald J. West's medical analysis of outstanding "Miracle Cures" at the Lourdes Shrine. $3.50.

10. THE AMERICAN SEANCES WITH EUSAPIA PALLADINO. By Hereward Carrington. Full transcripts of

American seances with the noted Italian sensitive, with scholarly analysis by the author. $1.50.

11. BIBLIOGRAPHY OF PARAPSYCHOLOGY. Compiled by George Zorab. For the first time, an international listing of books in parapsychology for the present day reader. $3.75.

12. PROCEEDINGS OF FOUR INTERNATIONAL CONFERENCES OF PARAPSYCHOLOGICAL STUDIES. Abstracts of papers from Conferences on Spontaneous Phenomena, Unorthodox Healing, Psychology, Parapsychology, and Philosophic Symposium. $3.00.

13. PROCEEDINGS OF THE FIRST INTERNATIONAL CONFERENCE OF PARAPSYCHOLOGICAL STUDIES. A summary of papers presented at a meeting held at Utrecht University, the Netherlands, in 1953. Introduction by Gardner Murphy. $3.00.

14. AN INTRODUCTION TO ORGANIC PHILOSOPHY. Lawrence Hyde's metaphysical study of the masculine and feminine principles of awareness. $3.00.

15. AWARENESS. A new edition of Eileen J. Garrett's personal observations on the superconscious and its relation to individual creativity and understanding. $5.00.

16. PARAPSYCHOLOGICAL MONOGRAPH NO. 2. ESP in relation to Rorschach Test Evaluation. By Gertrude Schmeidler. A scholarly monograph on current research into the relationships between personality traits and ESP scores. $1.75.

Note: With each book order of $5.00 or more, a copy of TOMORROW'S *special issue on paranormal phenomena among the AMERICAN INDIANS will be sent FREE!*

To: TOMORROW BOOK SERVICE, 29 W. 57th Street, N. Y. 19, N. Y.

Enclosed is $ in payment for the books whose numbers are encircled below, plus 16 cents postage. 2-61

1 2 3 4 5 6 7 8 9 10

11 12 13 14 15 16 17

NAME (please print) _____

ADDRESS _____

CITY _____ STATE _____

As research into the nature of paranormal phenomena continues, can the churches successfully deny any possibility of validity?

PSYCHIC CHALLENGE TO THE CHURCHES

William L. Leach

IN THIS ARTICLE I use the term "psychic" in a very liberal sense. A psychic experience is one which lies outside of customary sensory perception. It is something beyond the perception of the traditional five senses of sight, hearing, smell, taste, and touch. It is communication which is made possible by characteristics and qualities which are not located in the brain or physical functions of the body. In this general area would be many emotional experiences such as parental love, devotion to duty, patriotism, communication with God through prayer, spiritual healing, hypnotism, mind reading or telepathy, and communication with souls that have left this world.

Many of these experiences lie in the field of religion. Mysticism, which is practiced by the saints of many religions, uses supersensory, or extrasensory, perception. If you would take out of Christian history the names of religious leaders who professed to extrasensory

experiences, there would not be many left to write about. Saints Paul and Peter tell of such experiences. George Fox, John Wesley, and Emmanuel Swedenborg are examples of this. John Wesley clearly affirmed his belief in spirit communication. The greatest revelation of this kind of experience is found in the Gospel accounts of the death and resurrection of Jesus and the events which immediately followed his resurrection. Every Christian age has had its mystics who did not live by bread alone but by words which came from the unseen God.

There is not too much literature available on the practices of the first-century churches, but what there is indicates that they found a power in prayer quite different from that experienced by the average Christian who folds his hands and repeats the Lord's Prayer or some other formal pronouncement. Healing definitely had a part in the ministrations of the early church, and psychic mediums were recognized (with caution) in the programs of the churches.

It would be rather extravagant to say that every individual in the church of the early centuries had the gifts about which we speak, but one would be on firm ground if he said that in every Christian age there has been a minority of Christian leaders who possessed the ability to receive spirit messages, to predict events to come, and to heal the sick. We can also affirm that those who practiced these arts, or superstitions, if you prefer to call them that, did so with the approval of the church.

While in the United States it is still considered irregular for one to conduct healing services at the altar or in the home, or to listen for messages either from the eternal or from souls of the departed, in Great Britain, where the religious roots go much farther back in practice, we find services which provide for healing and the exorcism of evil spirits. Within the past two years The Churches' Fellowship for Psychical Study in Great Britain has released the account of a church organist who, because he took his own life and hence was not permitted a full church funeral, was unhappy in his spirit life and called attention to his plight by playing the church organ. The rector contacted him through a medium and

found that he still wanted a Christian burial. With the bishop's permission, the minister, fully clothed in his ecclesiastical vestments, went to the cemetery, gave the full rites of the church, and sprinkled holy water on the grave. According to the story, the grieved spirit was then happy.

WHILE OUR EMPHASIS on the logical and physiological has done much to discount any possibility of communication outside that of the five senses, the world is full of instances which seem to have some source outside that of the imagination. Most of us recall first-hand instances of mind reading. Many ministers will confide psychic experiences in their own lives. Most sensitive people have reliable hunches. There are some most astounding instances of spiritual healing, and ministers reveal instances of answers to prayer. The strange story of Edgar Cayce makes astonishing reading. The man had the ability to heal the sick although separated from his clients by many miles.

Professor Harmon H. Bro of Northland College, Ashland, Wisconsin, received permission from the Cayce family to live in the home and to check these apparent healings. He was with the family for months and used the material in his doctor's thesis. Looking back on the experience, he says: "The whole thing was so astounding that there are times when I question whether or not I believe what my own eyes saw. I checked instances of healing. I heard this strange man while in a trance diagnose the ills of dozens. He prescribed drugs that even he did not know when he was awake. The proof is on paper. Yet sometimes I wonder if I can believe my own paper."

There is sufficient evidence to force us to one conclusion. There definitely are spiritual and psychic powers available to the individual to help him in many ways if he can discover the techniques to use them. We would go farther than this and say that because we do not possess the know-how the entire field of psychic experimentation is sporadic and hazy. Ministers who have power to heal the sick will admit that they do not know just what the power is but assume that it comes from God. On the other hand, there are those who

try to find every other explanation in the universe before they will admit that God does heal.

Today we know much more about human personality than our fathers did. Life is more than meat, and the body more than raiment. It is also more than "brain." There are many areas of experience which lie outside the field of logic. Individuals are moved by emotions, hunches, and mysterious forces which play upon them. Mysterious psychic energy has comforted those who have mourned and has set others on the way to achievement and service. Certainly few today would say that all forces of life are to be found within the usual senses.

We rather carelessly try to explain many of these out-of-order communications as belonging to the area of the "subconscious," or "unconscious," self. [We use the term "subconscious" because it seems the most frequently used in our country to designate this unknown personality force. "Unconscious" and "psyche" are frequently used for the same purpose. None of the three terms is satisfactory. A much better one may develop when our knowledge is more exact.] There would seem to be reservoirs of information not acquired in the normal procedures of life which are available as we need them. The only trouble with the "subconscious ego" theory is that those who accept it are not able to tell us just where this strange power is located or how it functions.

The practice of prayer parallels this. Most devout Christians believe in prayer. They have experienced answers to prayer. But they still cannot explain why some prayers are answered and others are not. Regardless of the thousands of books on the subject, there has been little effort to analyze this psychic force and define the laws of its activities. The same thing can be said for spiritual healing. One can't deny that there are psychic forces which can heal. But here, again, there has been little actual research work to learn why in two similar cases one patient is healed and the other is not.

OUR OWN AGE has seen a renewed interest on the part of churches in this interesting field. Let's take a specific example. A few business-

men who were active in their local churches conceived the idea of a retreat house where they could rest, read, and pray. Their experiences in prayer had been similar to those of most laymen. They knew the Lord's Prayer. They knew how to close their eyes. They could even pray in public. As they had the opportunity to study the fringe areas of consciousness, they soon found that prayer was a force much different from what they had imagined. They learned that if they could shut out the noise of the world there was a physical reaction and a mental disturbance. They had been taught to believe that "prayer changes things;" they learned that "prayer changes people." One man quit the group. He insisted that there was a strange power in prayer, one so great that he wanted nothing to do with it.

As one would naturally expect, some of the prayers asked for healing. Several instances of healing followed. The more they experimented, the more astounded they became. To their retreat house they brought leaders in worship techniques, speakers on methods of prayer, and healers—both spiritual and physical—to discuss the subjects. Their interest grew to include not only communications between themselves and the eternal but communications between themselves and entities in the spirit world. This sort of thing has been duplicated many times in small circles and small groups. It explains the new interest in the psychic area which is being expressed by orthodox churches.

These three areas of religious experience are closely united in Christian history and in personal experience. If the third one, the spirit communication possibility, were omitted, there would be a much faster growth of interest in the churches. The word "spiritualism" has some unpleasant connotations. Yet it is very difficult to separate it from the other two subjects. Both prayer and healing lie in the field of spiritual communication. What is more, the successful techniques for using these three powers are similar, and all are psychic forces.

So far as prayer is concerned, we have learned that it is a two-way conversation. One is not heard for his "much speaking." A prayer in which the individual talks to God and does not put himself in

a position to hear what God has to say is hardly a prayer, though it may be a petition.

Spirit communications between individuals in our life and those in the spirit world have been more closely studied than either prayer or healing. Not alone have individuals made their own studies but in France, Britain, and the United States there are well established societies for psychic research which have given much attention to the many instances offered. There are several universities where parapsychological researchers have delved into this field. The average city public library offers hundreds of books on the subject. The painstaking studies which are made to separate fact from fantasy are untiring. The Churches' Fellowship for Psychical Study of Great Britain is paralleled in the United States by the Spiritual Frontiers Fellowship. The American organization is broader and gives more support to prayer and healing, while the British fellowship places the greater strength on spirit communication.

Dean W. R. Matthews of Saint Paul's Cathedral, London, who is a member of the fellowship, wrote recently regarding the genuineness of spirit communication. He said: "I do not think that the evidence is so conclusive that it absolutely compels belief. It is always possible to think of some other hypothesis which might explain the phenomena. But these other hypotheses are often so complex and far-fetched that the hypothesis that the person is really communicating is both more simple and more comprehensive."

My own conviction of the possibility of communication is based on quite a different premise. I have noticed more and more credence being given to so-called telepathy. There is a considerable amount of evidence which shows that there can be communication between two people although they are living hundreds of miles apart. If there is such a thing as survival beyond physical death, and if individual personality survives death, would there not be a possibility of communication between personalities when one lives in our world and one in the spirit world?

Of course, not everyone will accept the premise which I have laid down. If personality does not survive death, there can be no

communication. Because Christianity has been pretty well sold the idea that there is life beyond the grave, the organized Christian church should be the logical medium to conduct the desirable research in this area. By research I mean the setting up of the necessary equipment to collect instances of answered prayer, spiritual healing, and spirit communication, and subjecting these instances to a careful study. Few would doubt that many of the stories of answered prayer might fail to meet the tests of accuracy established by such laboratories. This same doubt would apply to the fields of healing and communication. On the positive side, could we not expect that from such a careful analysis of the entire field we might definitely establish some of the basic laws which govern these phenomena?

The main resistance to this proposal will be that mere man has no right to delve into the mysteries of God. As our scientists are delving into the mysteries of outer space and our psychologists are reaching into the depths of the nature of man, it appears to me that studies of this nature would parallel the activities in these two other areas. Certainly our universe is founded upon laws—moral and physical. What institution is better qualified to study the laws of prayer, healing, and spirit communication than the church?

(The preceding article appeared originally under the title "Should the Church Venture Into Psychic Research?" in the periodical Church Management. Copyright 1960 by Church Management.

The case cited below is a classic among paranormal phenomena; today, test conditions would make such an occurrence impossible

THE CASE OF BEALINGS BELLS

Trevor H. Hall

IN HIS BOOK, *Poltergeist Over England* (London, 1945), the late Harry Price gave an account of the alleged paranormal ringing of the house bells at Bealings House, a Georgian mansion standing in extensive grounds in the remote hamlet of Great Bealings, near Woodbridge, Suffolk, from February 2 to March 27, 1834. The phenomena were limited entirely to the inexplicable ringing of the kitchen bells, which were operated by wires and bell-pulls from the principal rooms in the house. The ringing ceased as abruptly as it started and has never re-occurred so far as is known. The cause was never discovered. The original bells, although disconnected, still hang in the kitchen of Bealings House as they did in 1834. The present owner, Captain Harry Crane, allowed me to examine them when he very hospitably entertained me in 1960 and told me that during the thirty years he has lived in the house the bells have not produced a solitary peal.

The story of this curious affair was first recorded in a little book which is now extremely rare, *Bealings Bells*: *An Account of the*

Mysterious Ringing of Bells at Great Bealings, Suffolk. (Woodbridge, 1841). It was written by Major Edward Moor, F.R.S., who was the occupier of Bealings House at the time. Much of it consists of reproductions of letters written by Moor to the *Ipswich Journal* in 1834; the first of these communications being dated February 25, so that the accounts were in fact contemporary. While on holiday in Woodbridge, I was sufficiently fortunate to find a copy of *Bealings Bells,* and this acquisition prompted an interest in the case.

Price made much of the Bealings affair as an example of the interest in psychical research of "Official Science, as represented by the Fellows of the Royal Society." Describing Major Moor as "another distinguished Fellow" who "has put on record his convincing account of a Poltergeist visitation that has become a classic," Price made a very considerable claim for the importance of Bealings bells in the literature of psychical research. He said: "No mention of a major haunting anywhere would be complete without some reference to the inexplicable—and noisy—Poltergeist disturbances that occurred at Great Bealings."

Price's observation on the subject of science and psychical investigation in connection with Bealings bells has been quoted because it deserves some consideration. His suggestion presumably was that because Major Moor had insisted upon "the impossibility of [the bells] being rung by any person in or outside the house," and because Major Moor was a Fellow of the Royal Society and therefore supposedly a meticulous and scientific observer, the case for paranormality was proved beyond doubt. My interest in the affair was aroused when I read the following extraordinary statement. Major Moor's book:

"The question ever recurs—what can be the cause? An adequate cause must exist; for these effects, and for every effect; moral and physical, in nature. But, in this case, no one has yet pretended, as far as I know, to develop it.

"It may be no advance to say—that, possibly, some hitherto undiscovered law of electricity or galvanism—latent—brought into

activity, only by certain combinations of metallic alloys, in certain co-extension of parallelisms, straightness, or angles—certain concurring, or varied, degrees of tension—in connexion with certain conditions of atmospheric influences—acted upon by agencies, subtle and occult etc., etc.

"These possibilities—whose combined eventualities may, or may not, ever be developed—may be only another link in the amazing chain of results, that recent researches into the mysterious operations of electrics and galvanics, have brought under the wondering eye and contemplation of chemical philosophy."

The reader will form his own opinion of this curious rigmarole, and he will probably conclude that it was not conceived by a scientific mind. Edward Moor was elected a Fellow of the Royal Society in 1806, but the standards in those times of that learned organization differed completely from those of today. Professor Stephen Toulmin, writing in *The Listener* on 11 February, 1960, said that the word 'scientist' was used for the first time in 1840 by William Whewell, the Master of Trinity College, Cambridge. Even as late as 1900 the Royal Society and corresponding scientific academies in various countries still included a number of doctors, clergymen and amateurs, some of whom, as Professor Toulmin pointed out, were curious and eccentric individuals who found accepted ideas about nature inadequate or incomplete and were determined to think up better ones.

MOOR WAS NOT a scientific man in any sense of the word, and was described in *The Dictionary of National Biography* as "a writer on Hindu mythology." He was born in 1771 and was seventy years of age when he wrote *Bealings Bells*. He died in 1848. Moor's career until his retirement on pension, due to ill health, to Suffolk in 1805 was entirely a military one in the service of the East India Company. In 1810, when he was thirty-nine, his enormous book on mythology, *Hindu Pantheon,* was published in London. It was not re-issued during his lifetime; but in 1861, the illustrations only were re-published without Moor's text. Finally, in 1864, an entirely new edition was published in Madras, entitled *The Hindu Pantheon. A*

New Edition, with Additional Plates, Condensed and Annotated, By the Rev. W. O. Simpson.

Mr. Simpson re-wrote a number of sections of the book, and some critical comments in his Preface, regarding the original text, are of importance. He said that Moor's book had been gathered around illustrations which he had collected in India, and that the result had been "a large and expensive work, graced with few beauties of style and marked by many defects." Mr. Simpson said mildly that, where Moor did not possess the information, "recourse was had to the Asiatic Researches and the Works of Sir [William] Jones—not always with the best results." He continued: "The book made its way in spite of many defects, one of which was its extreme prolixity. This has been, I hope, in some measure remedied in the present edition. More than a hundred pages of the original work have been cut off without loss to the real value of its contents. For, this pruning has taken effect upon repetitions; descriptions, tedious and insignificant; proved inaccuracies; indelicacies, which were deemed passable in those days, but a hint of which may suffice for this."

His final comment was: "Moor, in common with all the Orientalists of his day, was given to speculative flights in the regions of comparative mythology, and where his own wit and fancy failed him he made free use of the materials furnished by the imaginative intellect of Sir W. Jones and the ingenuity of Colonel Wilford." Some of the "most extraneous specimens of this style of composition have been omitted; enough has been spared; some will say more than enough."

THE LIFE AND MENTALITY of Edward Moor have been examined because it is entirely upon his account of the Bealings case that we have to judge it. He is our only witness. The myth that Moor was in any sense of the word a scientific man has been exploded; the editor of the later edition of his book on mythology regarded him as inaccurate, imaginative and something of a plagiarist. It is perhaps significant that Moor's name is not mentioned at all in A. J. Arberry's *British Orientalists,* (London, 1943).

In the Preface to *Bealings Bells,* Major Moor said that, as allegedly supernormal bell ringings had occurred in houses other than his own, he had inquired into a number of such cases, and that he had included the results of these additional investigations in his book. He went on to say: "In making such collection of facts, I have been furnished with relations of circumstances, not exactly coming within the description of BELL-RINGING: still wearing similar preternatural aspects, that I have not hesitated to add them—in view of the effect indicated in the conclusion of the preceding paragraph. Some of them, as will be seen, still more extraordinary than what I have witnessed—and equally authentic."

He added: "Had the mysterious ringing been confined to that of my own house, my conviction of the cause assumed, would have been sufficiently strong. But, strengthened as it is, by still more extraordinary events of a like nature, as related in the following pages, I confidently expect that a like conviction will be wrought in the minds of a great majority of those who may read this little volume. It contains, probably, the greatest number of *authenticated* instances of preternatural appearances, that have hitherto been offered to public notice."

Major Moor's supporting cases do not appear to have been examined in any detail by previous investigators, probably due to the extreme rarity of his book, and his inclusion of most of them reflects rather oddly upon his standards of evidence. Case number 19, for example, is evidentially valueless and can be quoted in its entirety in view of its brevity:

"*Number 19,* A gentleman, whom I do not know, called on me, and stated that his father took a house in the country, that had been a lady's school. The dinner-bell frequently rang during the night; and the bells in the house, were frequently ringing. He tried an experiment, by fixing a bell to the wall; and it rang; and upon one occasion, the piano in the parlour played, without any visible cause."

Although cases Nos. 20 and 21 are numbered separately and counted as two in Major Moor's total, they deal with the same affair of a public clock which seems to have struck more often than

it should. The inclusion of the case would lead one to believe that Major Moor ascribed it to the same mysterious agency which caused his own house bells to ring. The accounts lack any corroborative evidence whatsoever and appear to have been reproduced without comment in *Bealings Bells,* exactly in the form in which they appeared in *Bell's Weekly Messenger* and the *Cheltenham Chronicle.* It is sufficient to quote the first extract in its brief and valueless entirety:

"*Number 20.* In *Bell's Weekly Messenger,* for 23rd January, 1841, a case is stated that the church bells of Prestbury played the chimes for 3 hours; and when they ceased the clock struck 300 times."

Some of the cases collected by Moor were not in any way connected with bell ringing, and seem to have been included for good measure. Thus number 24 is an account of a poltergeist at Sydersterne Parsonage, near Fakenham in Norfolk, based entirely upon a single extremely odd letter from the incumbent, couched in curiously unrestrained language. Case number 28 is a story of a very ordinary haunted house at Windsor, abstracted by Moor from the issue of *The Standard* of 26 June, 1841, considered by the editor of that periodical to have been a palpable fraud. Cases Nos. 29, 30, 31 and 32, although separately numbered and counted in the total, appear to relate to the same set of occurrences in a completely unidentifiable house in which "a great thumping noise," "a heavy treading" and "rumbling" were heard. "Mr. . . . ," the equally unidentifiable percipient is quoted as having "first thought the noises caused by beetles!" For the benefit of his bewildered readers Moor added an explanatory footnote, saying that he "believed" that his informant referred to the implement and not to the insect. On pp. 134-136 Moor described an apparition of a man on horseback, both steed and rider being "of colossal stature" and seeming "as if they had both been flayed alive," which appeared to two army officers who were out shooting.

These examples could be continued, but sufficient has been quoted to give the reader the somewhat unconvincing flavour of that part of his book which Moor devoted to describing cases which

he appeared to think supported the supernormal explanation of the events in his own house. He was, of course, advancing the invalid argument of the ten leaking buckets: if one leaking bucket will not hold water, it is possible that ten will.

MOOR APPEARS to have been an obstinate as well as a credulous man, and it is noteworthy that a correspondent signing himself "Constant Reader" of the *Ipswich Journal* suggested to Moor what would seem to have been a sensible plan of action, namely "to send for a few trustworthy neighbors—seat his entire establishment in one room, and leave a friend with them—lock all the outer doors of the house and take the keys—station a friend on each stair-case, and with another friend, make a thorough search of the house, locking every door, and taking out the key as the search proceeds." He added, "If this plan be pursued I will, as above-mentioned, make any moderate bet, either that the bells will not ring at all during the search, or that, if they do ring, the party searching the house will find some relative, or friend, or one of his establishment concealed in some part of the house."

This procedure would have the approval of the modern psychical researcher, in that it constituted a practical endeavor to ascertain whether the phenomena continued when controlled conditions were imposed. Moor, however, would have none of it, remarking somewhat loftily that he did not in any way follow the advice offered to him. He contented himself with giving a very lengthy description of the somewhat complicated arrangement of the bell-wires. This, in itself, was no answer at all to the suggestion of the possibility of trickery, as Moor himself demonstrated in his book.

Moor wrote, "I am thoroughly convinced that the ringing is by no human agency" and later repeated his conviction that the bells "were not rung by any mortal hand." Assertions of this sort were not sufficient, however, when he revealed that the bell-wires all passed through "a common external aperture" on to the outer wall of the house and returned "into a backhouse on the ground floor" and thus by way of a passage, where the wires were exposed and

accessible, to the kitchen. That the bells could have been rung by a practical joker was demonstrated by Moor when he said "I confess, however, that the ringing in the passage, by the direct downward pull [of the collective wires] moved the whole six bells into sound, easier than I had foreseen, or expected, before trial."

He also discovered that the bells could be rung in similar fashion by pulling the exposed wires in the "backhouse," but does not seem to have considered the obvious possibility of the same result being produced from the other side of the "common aperture" outside the house where the wires were exposed on the outer wall.

In accounts of this sort, supposedly scientific and meticulous, it is in the details that the whole point lies. In Moor's book these were either piled up or withheld in a way which tries the patience. He devoted no less than six pages to describing the courses and arrangements of the bell-wires, for example, but at no time told us how many people made up his household. We are told on p. 1 of "a man and a woman" and on p. 2 of "the cook and another servant." On p. 3 Major Moor's son is mentioned, on p. 5 we read of an occasion when four or five persons were in the kitchen together, while on p. 64 we are told of "the butler" and "three servants."

There is also a curious account of how the bells obligingly rang to satisfy the master of Woodbridge National School. Moor was not at home at the time. He wrote: "Last Saturday, about twenty minutes after one, all five went off, while Gurney was in the kitchen. Cook had been talking with him on the subject, and he said he should like to hear them." No mention was made of the whereabouts of the servants, or even whether the cook was still in the kitchen when the bells rang for Mr. Gurney.

IT SEEMS CLEAR that in the great rambling house, in the wilds of Suffolk, opportunities for practical joking with the exposed bell-wires must have been considerable, and one's suspicions naturally fall upon one or more of the maids. Life below stairs in those days, in a house buried in the country, must have been singularly lacking in diversion. I suspect that the original motive was no more than

a simple bit of mystification of which the hoaxer would probably have tired in a few days. I believe, however, that Moor's action in writing lengthy contemporary accounts to the *Ipswich Journal* whilst the alleged phenomena were still occurring, causing a local sensation, probably enlarged the affair beyond the original intention of the trickster. The publicity and visits to the house by curious persons anxious to hear the bells in action, must have made the temptation to continue irresistible. It seems to me significant that after two months, which was probably an appropriate period in the leisurely days of 1834 for interest in a local curiosity to be maintained, the supposedly paranormal ringing ceased and never recurred.

If the affair of the bells at Bealings House had merely been another badly and credulously reported case of events for which no supernormal explanation need be sought, its examination would not have been justified. It has, however, been meritoriously included in most collections of examples of spontaneous physical phenomena and has generally been regarded as inexplicable. So far as it is possible to ascertain, its reputation as a classical case appears to have rested upon the scientific qualification of its single witness and on the rarity of his original account, both of which have been scrutinized in this essay.

A French pioneer researcher reports that his recent findings open new paths toward better knowledge of thought transference

FIFTY YEARS OF TELEPATHY

René Warcollier

FIFTY YEARS AGO, a series of strange dreams aroused my interest in telepathy, prompting me to begin experiments in possible thought communication over short and long distances. Now, in 1961, I look back over half a century of research, both as a private individual and as president of the Institut Métapsychique of Paris, and I wonder just what we have learned in all these years of telepathic testing.

Those who read the condensation of my book, *Mind to Mind,* in TOMORROW's Winter Issue of 1956, will recall how these experiments were conducted. One person, the "agent," looks at an object or a drawing and then attempts to convey the message telepathically to another person, the "percipient," in another room or another area.

In a recent experiment, for example, I, as the agent, looked at a picture of a Hindu or Tibetan mandala on a bright red background, with a burning candle in the center. I was particularly interested in the small bells and tiny snail-like drawings (Figure 1). I thought consciously of Doris, one of five percipients. At the same time, Doris, in another room, wrote "A red material worked with silver, scintillating. Something silky, very pliable, like a black snake,

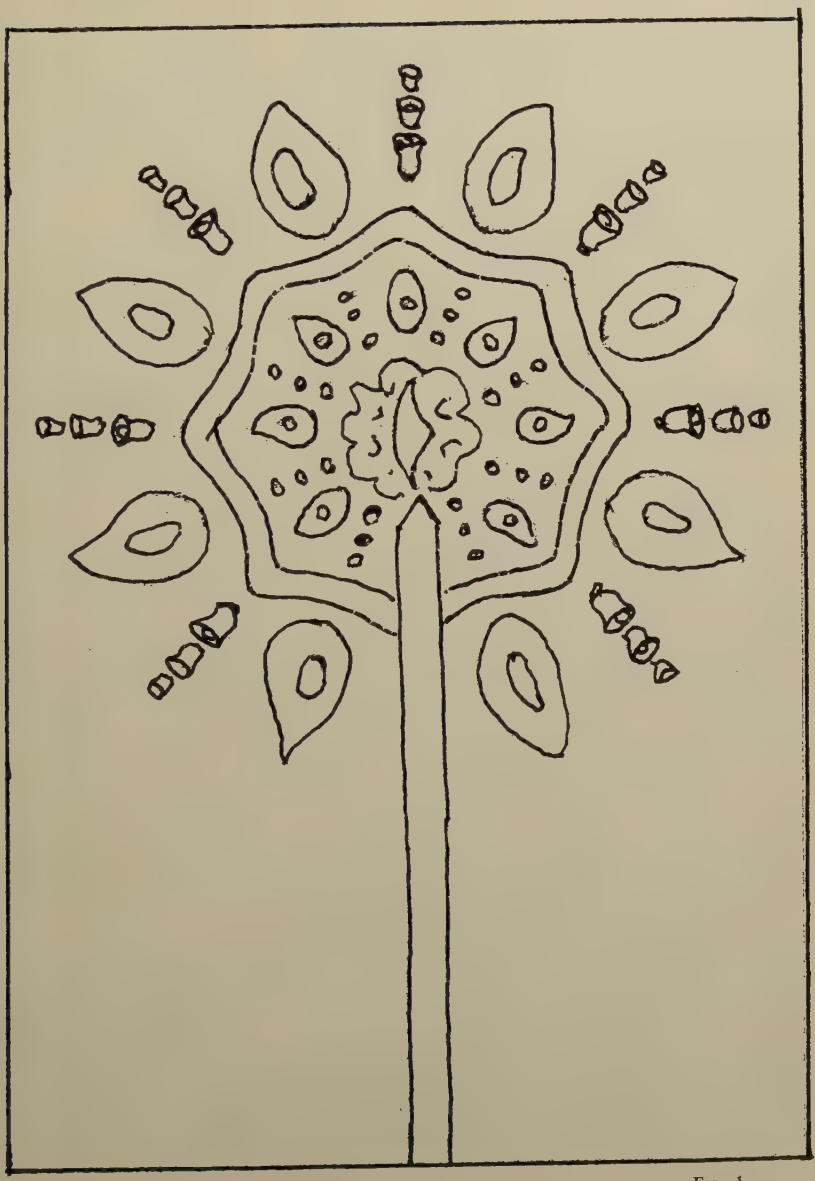


Fig. 1

undulating. A feeling of sweetness. A fakir or a Hindu holding a snake. A scene in India, possibly musicians or Hindu dancers with small bells on their feet." Another percipient, Louise, wrote: "White house in the country. Flames of tapers. A stag. Chinese things." The other percipients seemed to have gained impressions of details of the mandala.

It is interesting to note Doris's successive groping in her unconscious memory, as she passed from the serpent to reach India, and as the dancers led her to the small bells. Telepathy is the probable explanation of this instance. She perceived my thoughts, mixed with hers, as if no distinction existed between her mind and mine. Louise also perceived the idea of "Chinese things" by telepathy. But her groping for the object was more visual. She saw the flaming taper and the mandala with her own mentality, not with mine, and she interpreted them in her own way. This we call *clairvoyance of the object.*

Telepathy and clairvoyance are the two main explanations of ESP. The results of most experiments have, in the past, been classified as one or the other. I believe, however, that a third hypothesis is emerging, an intermediate possibility. Sometimes the percipient seems to reach a plane of impressions that is neither the object itself nor the agent's conscious or unconscious thoughts on that object. In these instances, the percipient perceives impressions from the agent's retinal center. In other words, when the agent sees a target, optical memories are aroused within him before he perceives them consciously. As Henri Bergson has said in *L'energie Spirituelle,* "Memory makes us see and hear, and the formation of memories is not subsequent to perception."

This theory, which may sound confusing at first, is actually quite simple. Senses—seeing, hearing, smelling—arouse memories within us before we are conscious of them. We have all had personal experiences to prove it. Have you not found yourself whistling a tune, and wondered why on earth you thought of that melody? And then realized that some passer-by is whistling that same tune? You heard, remembered, and began to whistle before you realized that

"memory makes us see and hear." Your sensory memory activated automatic responses.

Similarly, I was walking along the street thinking of some industrial matter when suddenly the name of the author of a work on double personality, Dr. Azam, came to mind. Why, I wondered. What had made me think of him? I looked around and discovered that I had passed a billboard with the word ANZANI on it. I had seen the sign, my retinal memories had been aroused, and only later were my conscious thoughts affected.

These are clear illustrations of sensory impressions producing memories before becoming perceptible. In some distant thought-communication experiments, such unconscious memories on the part of the agent are communicated, and this is the basis of our new hypothesis.

What about the roles of the agent and the percipient in telepathic experiments? We have found that the percipient's part is usually more important; he is as active as the agent because he expects to receive a telepathic communication. But there are procedures that the agent should follow to make the percipient's role easier. I have found that when the agent concentrates on the object too rigidly, minor details are communicated but major ones are not. Therefore the agent should look at the target, but should try to think of something else and not allow recollections to dominate his consciousness. The method called "forcing-back" is often satisfactory. The agent looks at the object before the experiment begins, but then puts it aside and concentrates on a second image. In this way, the first object—the target—is relegated to the subconscious area of the mind and is communicated more easily. Other researchers may disagree; they exert themselves in tiring efforts to "transfer telepathically." But I have found with some degree of certainty that the subconscious thoughts of a relaxed agent are more easily communicable than the forced thoughts of a tense agent.

Here are several experiments, previously unpublished, which I hope will illustrate the various possibilities of thought-communication. In all of these tests, the agent and the percipients were in different

rooms. A bell, rung by the agent, indicated the beginning and the end of the experiment, which usually lasted about five minutes. The percipient's notes were collected before the agent entered the percipient's room, and the agent put his notes down on a table before he read those of the percipient.

1) The object in this experiment was the picture of a totem pole, crudely constructed and decorated with mysterious and frightening masks. As I concentrated on the picture, I wrongly thought that such a totem pole was typical of Negro art. (Figure 2)

In another room, Marie, one of the percipients, drew an elongated cylinder, and wrote the words "Negro drums." She then added the figures of several American Indians. (Figure 3) The second percipient, Paula, wrote "a stone pillar, a cylindrical gravestone."

Marie achieved the object through telepathy. She perceived my incorrect impression that totem poles were Negro art, but then corrected it. Paula, however, did not think the way I had. She grasped only the form and shape of the object and interpreted it with her own mentality; in other words, clairvoyance of the object .

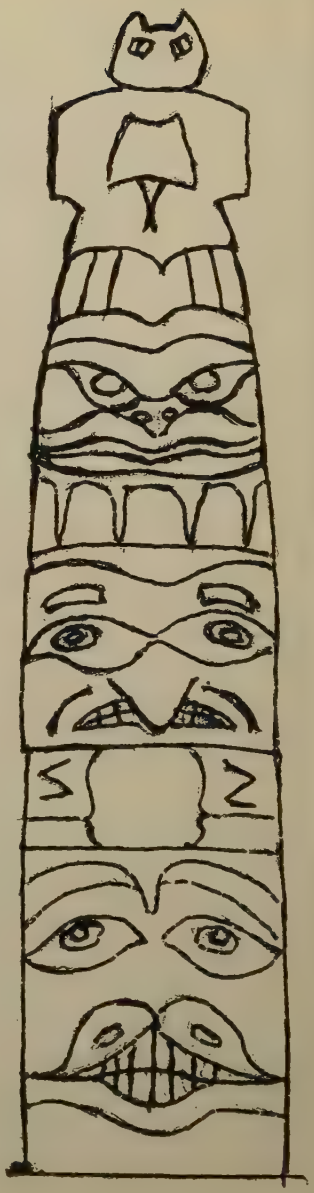


FIG. 2

2) I looked at a bust of Beethoven, and thought about the fact that the bust was not available commercially, but had been a gift from an American sculptor who had molded it in the room in Bonn in which Beethoven had died. The percipient, Teresa, who

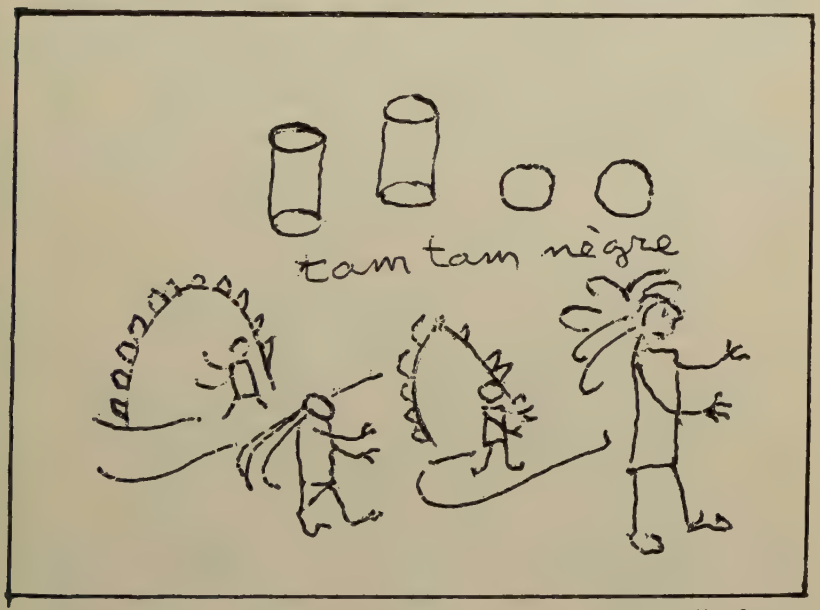


Fig. 3

was six miles away, in another town, wrote: "A red note-book. An odor of leather. A mirror. The jewel scene from the opera Faust. Notes of music on a stave. A bust of Beethoven."

Obviously, Teresa arrived at the target through link-to-link association. She did not perceive my thoughts, which were altogether different. Perhaps she received by retinal impression of the object, at which I gazed for five minutes.

3) In this experiment, I looked at a photograph of a group of soldiers taken during World War I. I was one of the group. As I stared at the soldiers, with their bayonets fixed, I thought of the trenches, the barbed wire, and the bare landscape of white

chalk at Champagne Pouilleuse, the area in which the picture had been taken. (Figure 4)

There were five percipients. Doris perceived "clashing arms; a feeling of strength, of battle, of sharp things that grind and tear. A pile of rusted tin, behind many-cornered gratings." Louise wrote: "A soldier, like a grenadier with a bearskin cap." A third percipient thought of "the sun of Waterloo; a battlefield, swords and guns, dead horses, horseshoes, an idea of death," and a fourth wrote, "a prisoner behind a prison's grate; a black profile of a man, perhaps also a bird in a cage." The fifth percipient, Flora, saw "hills in the snow. A landscape all whiteness upon which black points (men?) stand out." Flora's description is exactly what I had been thinking about Champagne Pouilleuse.

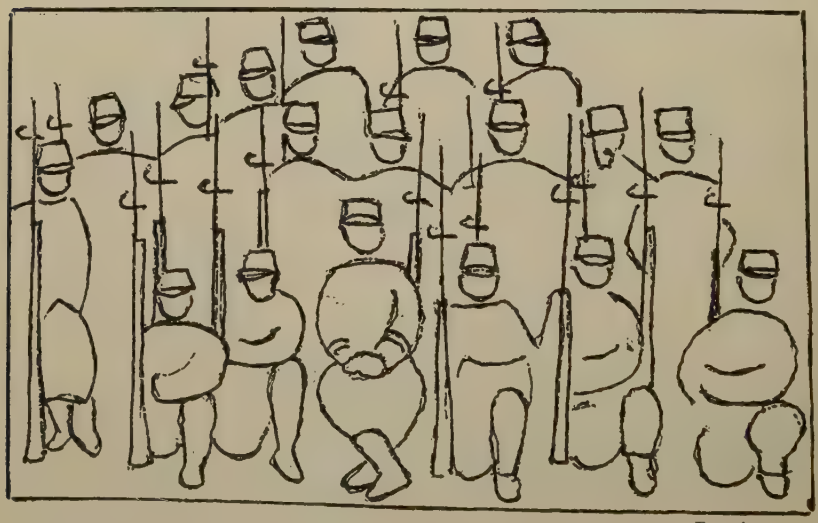


Fig. 4

There can be little doubt that all five percipients received telepathically my thoughts on the target, without clairvoyance of the image.

4) The agent in this experiment was Paula, who studied a print representing the delivery of bread to the palace of the French

King prior to the Revolution. Policemen were seen pushing back the mob with heavy sticks. Paula thought of "misery and hunger prior to the Revolution."

The percipient, Flora, wrote: "The Declaration of the Rights of Man. Taxable, workable at their lord's discretion." Direct telepathy seems probable, although clairvoyance of the drawing may have induced the same thoughts in both agent and percipient.

5) I was again the agent, and the object was a post card of a lake scene. Blue sky with white clouds, and a lake of deep blue.

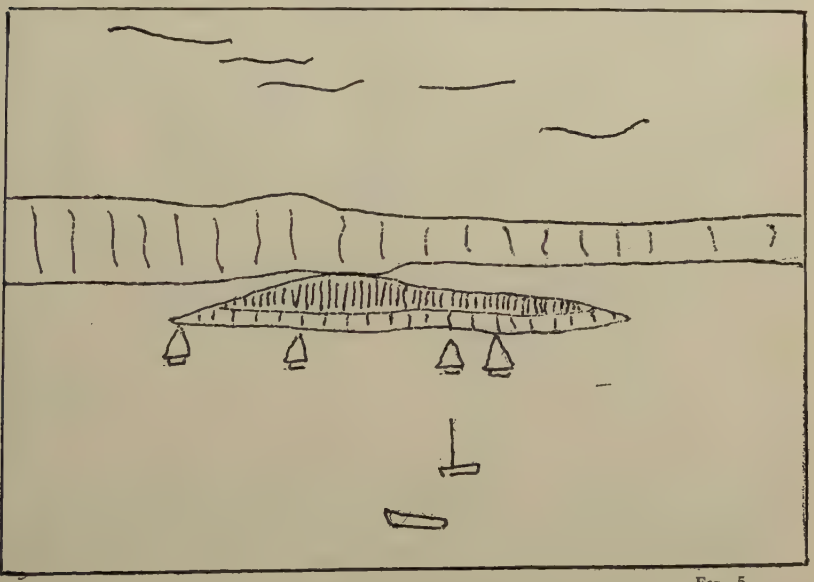


Fig. 5

On the water were four small boats with triangular sails, and in the middle of the lake was a small, elliptical island. (Figure 5)

Doris, the percipient, noted a "very blue lake. A feeling of calmness, infinity, a flat surface. A gaping hole in the middle. Snow, a surface of snow." This is an example of direct clairvoyance of the image. She misidentified the clouds as snow and the island as a funnel. (Figure 6)

6) I looked at myself in a deforming mirror made of plastic, about 10 inches square. I bent and twisted the glass with both hands, and laughed as I saw myself with a distorted and deformed head. A great many moving reflections mixed with my image.

Paula detected the "play of a mirror." She wrote: "unstable equilibrium on ice, or a sheet of glass which someone tries to hold straight. I see M. Warcollier as a photographer, wearing something on his head." Five other percipients had the same idea. .They mentioned bright stars, metallic reflections, comical drawings, playing lights. It was a difficult target, utterly unknown to the percipients. Paula saw the scene itself, and her imagination sought to interpret it. The idea of a mirror, *"glace"* in French, brought, through verbal associations, the idea of ice, also *"glace."* Direct clairvoyance was in operation. The hint of humor, perceived by the other percipients, might have been telepathy of my visual impressions.

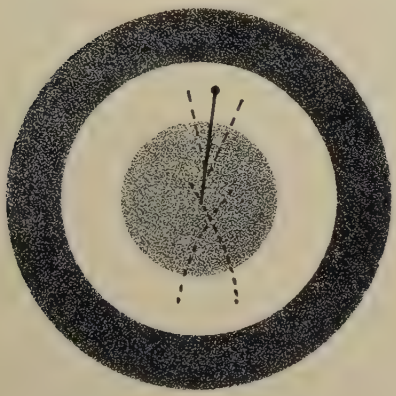
Fig. 6

7) This last experiment was a complex one, designed to find out what would result from weariness in the agent's retina. The target was a bull's-eye in three colors. As the experiment began, I, the agent, drove a pin into the red center. (Figure 7). As I stared at the object, my vision of the rings became lateral. Soon the pin seemed to be halved, and appeared to be like a pair of scissors. Then I seemed to see two parallel pins.

Alice, the percipient, drew the sketch shown in Figure 8. The concentric rings of the target are disjointed, and the lines drawn seem to reflect the retinal images seen by my eyes, wearied by fixedness. There was no direct clairvoyance of the object here, but an indirect one. Alice seems to have seen through my eyes.

Some readers will, no doubt, find our telepathic findings unsatisfactory, and will be as much impressed by our errors as by our successes. They will, however, forget that error is common and success unusual.

The paranormal impression must enter the percipient's unconscious memory before it emerges into his conscious thoughts. Thus these qualitative experiments are seldom complete successes, whereas quantitative tests, such as J. B. Rhine's card tests, must necessarily be either successes or failures. If one insists on a faithful



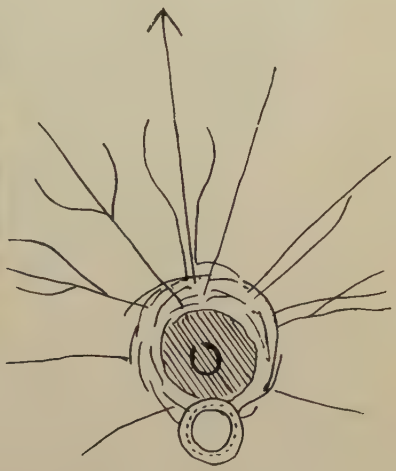


Fig. 7 (above)
Fig. 8 (right)

copy each time, I do not recommend trials of paranormal perceptions. They are usually translations, if not distortions, of the agent's thoughts.

Nevertheless, telepathic experiments, if understood, present intriguing possibilities to psychologists, since they can learn a great deal from them about the origins of thought, language, dreams and creative imagination. There is no danger involved—psychological, physical or even moral—since the percipient detects only what he is aware of and interested in.

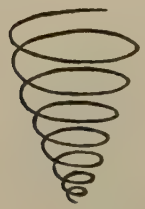
In selecting a research group, persons who are intuitive or who frequently experience more or less paranormal dreams should be

chosen. Artists are often excellent selections. The group should not number more than ten men and women.

The agent or agents should, from the start, keep away from the percipients, and the separate rooms should be dimly lit.

Message-selection is most important. The image or sketch should contain some elements of motion. They should feature distinct color contrasts, and may contain emotional elements. Tragic connotations should be avoided, however, since the percipients may subconsciously refuse to recognize them.

A sensitive percipient may be discovered through the use of Rhine's test. (Two out of ten persons should qualify.) But the quantitative experiments are tiring. Qualitative telepathic experiments, such as those described in this article, are far more interesting and not so exhausting. My experience over the past fifty years leads me to recommend them highly.



QUESTIONS & ANSWERS

Q. *There was a book about a Turkish prison camp and soldiers with a ouija board called* The Road to Endor. *I heard about it long ago but have never been able to find a copy. I was told that it was about a soldier acting as if he were receiving messages when he was not. If these messages were really true, do you suppose the soldier was actually a medium and didn't know it? I know that Conan Doyle thought Houdini was getting his information psychically, just because he didn't understand the code Houdini used. Did the writer of this book think this soldier was a medium or a phoney?*

E. G. K., ST. LOUIS, MO.

A. The author of the book to which you refer was the soldier himself, Lt. E. H. Jones. He wrote his own account of his attempt to escape from the Turkish prison camp at Yozgad during the First World War. *The Road to Endor,* published by John Lane, The Bodley Head, London, W., relates that in February, 1917, Lt. Jones, with three or four of his companions in the Turkish jail, began

experimenting with an ouija board to alleviate the boredom. The messages at first made no sense, and so, in order to relieve the general disappointment, Lt. Jones began to fake replies to his companions' questions.

Lt. Jones never claimed that the phenomena which so much intrigued his cellmates were genuine. He invited them to apply any tests they liked and to form their own conclusions. But such was the intimacy of the imprisoned men that most of their personal secrets had at least been hinted at during their stay together, and Lt. Jones was able to refer, via the ouija board, with considerable success to facts concerning the private lives of persons who supposed that those facts were known only to themselves.

Various tests were applied, but Lt. Jones surmounted them all, primarily because the testing was done by amateurs so inefficient that they even applied blindfolds in such a manner that Lt. Jones could see beneath them.

Eventually the fame of Lt. Jones and his ouija board reached the Turkish jailors, and because of this the Lieutenant and a companion conceived a way to escape the prison. They pretended that the ouija communicators from the "spirit world" had obsessed them and that they were crazy. They were taken away and tested by various Turkish officials, but just when they were finally able to obtain their release because of insanity, the armistice was declared. Lt. Jones got nothing but an interesting book out of his prison experiences with the ouija board.

In a review of *The Road to Endor* in *Proceedings of the Society for Psychical Research* Vol. XXXI, 1921, W. H. Salter wrote that this book should be of peculiar interest to psychical researchers because it gives such a detailed account of fraudulent mediumship and how it was operated. He said that the book was, however, written with a certain dogmatism about psychical research which Lt. Jones acquired as a result of his ability to fool his prison-mates. "He is, of course," Salter said, "too logical and cautious to assert in so many words that, because he 'faked' psychical phenomena so as to deceive his companions, therefore no genuine psychical phenomena exist." He doubt-

less reflected that he would have exposed himself to the retort, "In that case, because you simulated madness so as to deceive the mental experts, do you say that there is no such thing as real madness?" What he does suggest, according to Salter, is that he produced phenomena as remarkable and varied as those produced by any medium, under conditions at least as rigorous as those to which mediums are ever subjected, and that therefore fraud, which was certainly the cause in his own case, cannot be eliminated as a possible explanation of the others.

Salter felt that it was no doubt due to the paucity of psychical literature at Yozgad prison camp that Lt. Jones committed himself to such an untenable position. "Lt. Jones must be aware," he said, "that those who think there is something more in professed supernormal communications than can be explained by chance or fraud, do not rest their case entirely on results obtained from professional mediums, even from mediums who, as Mrs. Piper, have been kept under close observation by trained investigators over a long period." Much of the most interesting material which has engaged the attention of parapsychologists, Salter pointed out, has come from amateur automatists, whose ethics are entirely above suspicion.

Q. *I have heard of a man named Pogson in connection with dowsing. As that is my family name, I wonder if he could have been one of my great uncles. Could you please tell me who this Pogson was and where he lived?*

E. P., DENVER, COLORADO

A. Major C. A. Pogson was a water-diviner for the English Government in India, and he seems to have been quite successful in this field. From October, 1925 to the end of December, 1928, he was employed as the official water-diviner to the Government of Bombay, at the special request of the Secretary of State for India. His services were required in connection with famine relief, and he was held responsible for the provision of water supplies to farms and villages in some of the most chronically drought-stricken areas

in India. In such areas the usual method of well-boring, even with the most modern equipment, generally failed.

According to *The Times,* London, there was at first much criticism of the large salary paid Major Pogson, but he fully justified his appointment. The *Indian Journal of Engineering* said about him:

"Major Pogson can find water, it appears, when the machines specially designed for the purpose have failed. Out of 49 wells which have been sunk upon spots indicated by Major Pogson only two have failed to produce water. It is a notable achievement."

Q. *I recently read Thomas Mann's* The Magic Mountain, *and I was most interested in his descriptions of seances. Has Mann written anything else on the occult?*

R. S. N., CAMBRIDGE, MASS.

A. Thomas Mann attended several seances which impressed him greatly. You will find an account of these in an essay entitled "An Experience in the Occult" in the volume *Three Essays,* published by Knopf, New York, 1929. It was also published in London in 1932 by Martin Secker.

An interview with Mann was printed in TOMORROW Magazine, Vol. I, No. 3, in an article by Dr. Alexander Imich entitled "Thomas Mann's Occult Adventures." In the article, Mann gave his impressions of his personal experiences at a seance with the physical medium Rudi Schneider who was being investigated by Baron Albert von Schrenck-Notzing in Munich. Mann held the entranced medium's wrists while his knees were controlled by another witness. Mann said: "Finally the thing that from all evidence was not possible nevertheless took place! May I be struck by lightning if I'm lying! Before my eyes, which were free of any kind of influence and were equally disposed to see nothing if there weren't anything to see, the thing occurred; not once but repeatedly."

What Mann saw that day was a clawlike hand shaking the draperies, a bell invisibly suspended in mid-air ringing and being tossed about the room, a typewriter typing by unknown means, and other phenomena.

"After having seen for myself, I consider it my duty to testify that, by any human estimation, all possibility of mechanical fraud, prestidigitation or illusionism must be excluded from the experiences in which I participated." And Mann added: "What, in sum, did I see? Two-thirds of my readers will reply: 'Charlatanism, slight of hand, hoax.' Some day, however, when our knowledge of these things will have progressed, when this realm becomes broadly known, they will deny having uttered such a judgment."

Q. *With the supposed intellectual "thaw" behind the Iron Curtain, has parapsychological research been admitted into Russia or its satellite countries?*

H. J., PHILADELPHIA, PA.

A. During the four decades preceding the Bolshevik Revolution of 1917, Russia had a wide circle of scientists and laymen investigating and discussing psychic phenomena. However, it is understood that properties of the Russian Psychic Research Society were seized by the Communist government when it came into power. For the past four decades, psychical research in the Soviet Union, aside from possible governmental activities, would of necessity have been of a clandestine nature, and we know of no recent change.

There are indications that some interest is now being shown in satellite countries, but it appears to be slight. Vlastimil Bezucha has reported from Czechoslovakia that parapsychological studies have been going on for several decades there, but that the general atmosphere of scientific thinking is, for the most part, one of hostility toward the subject. "This is mainly due," he says, "to the fact that parapsychology is regarded here as in contradiction to the philosophy of dialectical materialism, which is accepted in our country as the chief basis of all science. Thus, parapsychology . . . cannot find general scientific acceptance." The work of Dr. J. B. Rhine, Director of the Parapsychology Laboratory at Duke University, and others is well known there among men of science, yet it is little understood, Bezucha says.

However, Bezucha adds an interesting note—which he states may be important for the development of parapsychology in other East European countries, too: "a major exponent of parapsychology in our country, Dr. Milan Ryzl, is of the opinion that the facts of parapsychology—though not explicable on a purely mechanistic-materialistic basis, such as by electromagnetic waves, etc.—need not be conceived in contradiction with the materialistic philosophy." Dr. Ryzl has, for several years, negotiated with the Czechoslovakia Academy of Science, trying to establish a laboratory for the study of paranormal phenomena under the auspices of the Academy. Although preparations for establishment of his laboratory were announced in the press several years ago, it has not yet been established. It seems to Bezucha that most of the work done in this field in Czechoslovakia will be done by the younger men, who have the interest in it, although, unfortunately, little time for it.

We have learned from Dr. Ludwik Tyborowski of Warsaw that although present conditions in Poland are scarcely conducive to progress in parapsychology, important work is still being done—especially by a group of young scientists led by Professor Stefan Manczarski, the outstanding Polish parapsychologist. He and his group are carrying out research mainly in the field of telepathy. Their efforts are hampered to some extent by the hostility of Polish psychologists toward the subject, by a shortage of laboratories and organized teams of scientists to man them, and by the lack of contact with parapsychologists outside of Poland. There are quite a few Poles, according to Dr. Tyborowski, who, although not scientists strictly speaking, take a great interest in parapsychology and consider its role to be very important for the further development of psychiatry and mental health. However, Dr. Tyborowski says, in official Polish scientific circles it is looked upon as differing little from superstition. The work of such internationally known parapsychologists as Dr. J. B. Rhine of Duke University, Dr. S. G. Soal of England, and others is held to be non-scientific or even anti-scientific, bordering on philosophical or religious doctrine.

"In view of all these difficulties," Dr. Tyborowski says, "it is

truly remarkable that Manczarski and his disciples have been able to achieve results in ESP measurements capable of making an important contribution to world parapsychology."

Q. *I keep having dreams that come true, and I tell them to my husband as soon as I wake up. But when I tell anyone interested in psychical research about them, he says I don't have proof that I really had the dream. How can I prove this?*

MRS. R. J., LEBANON, PA.

A. The accepted procedure suggested by parapsychologists is as follows: If you have a dream which might be significant, which is similar, perhaps, to dreams you have had in the past that proved to be precognitive, write it down as soon as you wake in the morning. You may then mail this report to yourself or to a close friend, retaining it unopened until the dream has come true, and then mail it, along with a report of its verification, to the American Society for Psychical Research or some other interested group.

At the present time an extensive survey of precognitive cases is being conducted by Mr. Douglas Dean of the Parapsychology Foundation, so we recommend that you write to him. As soon as you wake after having a dream or vision which seems to you possibly precognitive, write it down in detail on the back of a post card. If it is too long for one post card, write it on two. Address these cards to Mr. Douglas Dean, Parapsychology Foundation, 29 W. 57th Street, New York 19, New York. Mail the cards as soon as possible and they will thus have the date and time postmarked on them. If the dream comes true, write a thorough report of the event, have it signed by witnesses, and mail it also to Mr. Dean.

If all this seems too much trouble to go to for just a mere dream, remember that you are participating in a new science, as yet little understood, which needs proof and more proof to make it acceptable to other scientists.

Q. *Recently I was alone in a large, strange city, where I did not know anyone. Just to pass the time I looked up a spiritualist*

medium in the phone book and went to see her, without telling anyone I was going there. I did not give my name; in fact, she asked me not to, saying that she didn't want to know anything about me because then what information she gave me would be more authentic. She made absolutely no effort to pump me for data. And she allowed me to take shorthand notes of what she said.

This medium gave me information that was unbelievable. I know I wouldn't believe it if anyone else told me it had happened to them. She told me my name and the name of my deceased mother. She knew where I was from. (I'll admit that my accent would have indicated the part of the country I'm from, but she got the exact city.) She told me my main field of interest, the type of books I read, a good bit which was true about my background. She mentioned the names of several of my relatives who have died, and described my mother's character very well. She told me how she died. I'll admit that she also mentioned a few names which I could not identify, and told me a few facts about myself that were so general they could be applied to anyone. But she knew the business which brought me to her city, and she knew so much about my character that by the time I left her I was quite impressed.

Now my question is this: Was that woman merely reading my mind, or how did she get that information about me? I do not believe she had any possible way to be fraudulent.

J. S., FREEDOM PLAINS, N. Y.

A. Many seem inclined to ask "was it merely mind reading?"—but, telepathy in itself, if verified, is very remarkable.

There are ways by which we try to get around telepathy on the part of the medium. One of these is by sending a proxy sitter with an object belonging to the person about whom the message is desired. The proxy sitter does not know for whom she is sitting. If the medium can then give information which is authentic, it is felt that it is not as likely to be telepathic. However, then it could be classed as clairvoyance, which is also very remarkable if verified.

Of course, what we are mainly hoping for when we go to a

medium is some information so obviously from the deceased person she is presumed to be contacting, that it will prove to us survival of the spirit. It is generally believed by scientists that the only way this can be proved is if the alleged spirit speaking through the medium can give some information known only to him when he was on earth, which can then be checked and proved to have been true and known only to him.

Q. *Years ago I read a short play by William Butler Yeats which dealt with a seance. In the play, the voice of Jonathan Swift speaks through a medium. Can you tell me the title of the play?*
E. H. G., NEW YORK CITY, N. Y.

A. The title of this play is "Words Upon the Window-Pane." It was published in a collection entitled *Plays of Changing Ireland,* edited by C. Canfield in New York in 1936. Incidentally, since you live in New York City you might be interested to know that this book is in the General Stack Collection, Room 315, at the New York Public Library. TOMORROW hopes to re-publish this play in a future issue.

Q. *I have read Haakon Forwald's papers on experiments he carried out in Sweden regarding psychokinesis. He seemed to be testing whether or not thoughts could make dice land in a specific place. Have any other tests been made along these lines?*
M. S., WASHINGTON, D.C.

A. W. E. Cox, in 1951, was the first to report on experiments in which he tried to influence falling objects (cubes, rifle shot, and standard commercial dice) to come to rest in designated locations or areas rather than to fall with a given face uppermost. In the early years of PK (psychokinesis) research, the hypothesis was usually tested by asking the subjects to "will" or "wish" that certain specified faces, or combination of faces, of the falling dice would come to rest uppermost.

In most of the subsequent "placement" PK tests, the cubes or dice rolled down an inclined plane to a smooth surface divided into

two equal parts, and the subject's task was to attempt to influence the objects to fall into one or the other area, as specified in advance. Haakon Forwald, who had been doing a number of experiments in Sweden, as you mention, introduced a refinement in the technique. As before, the subject attempted to "will" the cubes to fall into the designated target area on the table, but the degree of success was measured not by *how many* of the cubes landed on the target side, but by the *distance* that they rolled in the correct direction. Highly significant results were obtained using this "scaled" placement technique, and they were confirmed in later work carried out when Forwald visited the Parapsychology Laboratory at Duke University in 1957.

In 1958 Jarl Fahler and three others used the apparatus constructed by Forwald when he was at Duke to conduct experiments in which they attempted to contrast results obtained under "no distance" conditions with those obtained under "long distance" conditions. Their conclusion was that their results provided confirmation for the PK placement hypothesis, and that they also indicated that the physical distance of about 27 yards did not prevent a PK influence upon the cubes; in fact, it was under the "long distance" conditions that the most significant effects took place.

Other experiments in psychokinesis have been reported in the *Journal of the American Society for Psychical Research* as well as the *Journal of Parapsychology*. For an excellent summary of pioneer experiments in psychokinesis, we refer you to Gardner Murphy's *Challenge of Psychical Research,* Harper & Brothers, 1961, p. 156 ff.

The storm had abated somewhat, but the waves were tremendous; nevertheless, the fishermen felt compelled to go into the bay

"LANDED TWO!"

Harold Gluck

FOR THE PAST THREE MONTHS my wife had been busy preparing for the big event to take place that weekend. From a man's point of view it was all so simple. You have a son who is about to be confirmed and it takes place. But to a woman it is also a tremendous social occasion. To what extent the caterers of this country have played a part in this social aspect of a religious custom I leave to others to study. One thing at the moment seemed certain. Relatives we had not seen over a period of years were coming to the city for this happy day.

The year was 1950 and the month was November. My friend Jack had a four day vacation from Thanksgiving through the following weekend. His wife had made one thing very clear to him:

"You don't go fishing on Friday. Saturday we go to the confirmation."

And my wife also made the same situation clear to me when she pointed out:

"There will be so many last minute things to do on Friday I just need you around."

The weather forecast made it almost certain that it would be impossible to fish. It looked like the fringe part of an angry hurricane had hit the city and the outlying suburban areas. I did not sleep at all on that Wednesday night. Something was bothering me. But I just could not figure out the cause of it.

I found myself wide awake. I touched my forehead and felt beads of perspiration. I was conscious of a definite quickening of my heart beat. Yet I knew I was not ill. I remained awake until morning. At breakfast I made an announcement.

"I am going to call up Jack and tell him that I want to go fishing."

My wife tried to think of a suitable answer, one that would not upset the harmony of our home.

"If Jack is crazy enough to call for you in his car and take you, then go."

As she later told me, when she made that statement she was certain that Jack would refuse to go with me. I went to the phone and called Jack. I told him I wanted to go fishing. Would he call for me at seven tomorrow morning? There was a pause: Jack turned to his wife and told her what I wanted. She figured that if my wife was going to let me go fishing she could do the same.

FOR MORE THAN THIRTY YEARS Jack and I had engaged in a variety of sports together. From fishing to tennis and from skiing to skating. And from swimming to just picnicking.

Jack called for me promptly the next morning. There was a terrible howling wind outside. From the radio I had learned about fallen trees in the suburbs.

"If it is too rough please don't go out," was the last minute plea of my wife. "Just eat your lunch in the car and call it a day."

I made no promise and soon Jack and I were headed in his car for Port Washington. There must have been a very peculiar look on my face as we drove to Long Island.

"Anything wrong?" Jack wanted to know as we stopped for a traffic light.

"I didn't sleep at all Wednesday night. But I don't feel the slightest bit tired. Yes, there is something . . . but I just don't know what. Except that I must go fishing."

Our destination was Louie's place in Port Washington. This was a combination first-rate seafood eating-place and fishing station. In back of the restaurant was the walk to the dock where Louie kept his rowboats tied up waiting for his fishing clientele.

We parked our car and met two other fishermen. One of them spoke his mind.

"They say you don't have to be crazy to be a fisherman. But it helps. However in this weather you got to be plain nuts to go out there in the bay. Those waves would swamp any boat."

Jack took the outboard motor from the back of his car and the accessories needed to operate it. I spoke to Louie about getting a boat.

"Stay ashore in this weather," he suggested.

WHEN A MAN who makes money renting boats won't rent them, then you can be certain the weather is terrible. But Louie knew we could handle any boat. And we were good swimmers. Finally, I assured him that we would hug the shore. So we got our boat and Jack attached the motor to it, started it, and soon we moved along the shore line. However, those big breaking waves were threatening. I started with a four ounce sinker, then made it six, next ten, and kept adding lead to my line. But I just couldn't hold bottom.

"Suppose we go across to the other shore," I suggested. "Maybe the fish can be caught there."

"You serious?" demanded Jack. "I don't think I could get across. Look at those waves. And it's getting dark. Who knows what's going to hit next?"

"We can cut those waves like the day we did out in Rockaways," was my reply. "If it is too rough and we ship water then back we go."

Up came the anchor and Jack started the motor. It coughed once or twice and soon we were on our way. We actually were

crawling. Jack looked at me. My face was intense and my eyes were riveted on the inlet of the bay.

"Something's eating you," he shot at me. "Are you in a trance? Come on out of it, boy. Never saw waves as rough as these. I don't think we will get past midway."

"Midway is fine," I replied. "Just get me there."

We got there but it was evident we could never make the other shore. Jack was about to turn the boat back.

"Did you hear it?" I suddenly said.

"Hear what?" he asked. "All I can hear is the howling of the wind. Like a lot of wolves. I want to get back to Louie."

"Be quiet and just listen," I pleaded. "You'll hear it."

In order to humor me, Jack strained his ears. But all he could hear was that same moaning of the wind.

"If you could tell me what it is then maybe I might know what I am supposed to find," he grinned. "I'm getting wet. This spray is hitting me all over."

I hardly heard what he said. I was straining my eyes looking in the direction from which those sounds had come to me. There was a small object on the water.

"See that football out there," I shouted. "Look at it!"

"So if I saw a football on the water what would it mean?" Jack said with a bit of anger in his voice. "A kid lost his football. It's floating on the water."

"But it is not a football," I insisted. "It is a man's head. He is out there in the water with his friend. They are drowning."

I SAID THOSE WORDS as though someone else spoke them through the medium of my vocal cords. But when they had come out of my mouth, at that very moment, I knew the answer. I suddenly understood what had been bothering me, why I had to come here.

Two men in a fishing boat. Boat overturned. We were their only hope. And they had to be rescued quickly or they would go under.

"Listen, Jack," I persisted. "Out there are two men drowning. They are calling for help. We must go and save them."

"I can't get my boat through those waves and there aren't any men drowning," he snapped back to me. "You got an overworked imagination."

In life we often need the right answer. Too often it comes too late. And sometimes it never comes. I needed the answer now. The one which would convince Jack that I was right.

"So maybe I am wrong. But suppose I am right? Suppose there are two men about to go under out there? How would you feel if tomorrow we learned of their deaths, when we could have saved them?"

Jack later said that there was something about the way I answered him which made him willing to take a chance. And it was a slim chance. We went up and down with those waves, and began to ship some water.

"Hear it now?" I demanded. "The voice is clearer. Yet it is weaker. Right there where you see the football."

There were times when it seemed the boat went ahead slightly and got shoved back more. We kept our course and arrived at the spot where the football was floating. But the football was the head of one man. On an overturned boat was another man, doing his best to hold on to the boat. I don't know just what kept the man in the water afloat. We went for him first.

Soon his hands were holding the edge of the boat. But how to get him into the boat was a problem. The two of us tugged. And our boat almost turned over. I shifted over to the other side of the boat to try to balance it.

"You must make an effort to climb in," I shouted.

Finally, with his effort and Jack's pulling we got him into the boat. Then came the task of getting our second man into the boat. He almost slid into the boat from where he was resting. His hands were numb with cold. A few more minutes in the water and he would have gone under.

GETTING BACK TO LAND with the overloaded boat was an ordeal in itself. At times part of the boat was flush with the water level.

The waves seemed larger and larger. But I have a distinct recollection of not having any worry or fear on that portion of the trip back. It was as though I was telling myself that the mission was accomplished. If I came out here to find two men and rescue them we would all get back safely.

We finally reached Louie and willing hands took the men from our boat. They went inside to his place in the kitchen. Soon the police came and also a physician. I made the report on what had happened. In all this near tragedy there were bits of humor.

The two men had hired the boat from another boating place. As some one slyly pointed out to me: "You could have taken them back to their own place." As soon as the two men were comfortable and could do something akin to clear thinking, one of them jumped up from his chair.

"My motor! Where is it? It's a brand new motor."

I informed him that it probably was some place out in the bay resting on the bottom. Also the only thing I could think of was how to save the two of them.

"Sorry," he apologized.

The other man soon had a thought to bother him. It was about his wife.

"She'll give me Hell when I get home. She told me not to come out here and that I would be asking for trouble. How will I ever live this down?"

I was tempted to ask him whether the alternative of not coming back alive was a better solution. But I didn't and just smiled. As a married man I well understood all the philosophy involved in the situation when your wife remarks, "I told you so."

When the men left we all shook hands and they thanked us for what we had done.

"I figured we were goners," one told us. "Couldn't hardly yell anymore for help."

Then Jack and I went out to the car. I sat down in the back and felt completely exhausted physically. We drove home and my wife greeted me with half a smile.

"Well, what did you catch?"

"Landed two," was my reply.

"Big or small?"

"Biggest catch in my life. I guess one weighed about two hundred pounds. The other maybe a hundred and fifty."

I then explained what had happened to my wife. She kissed me.

"So you and Jack are heroes."

And then as an afterthought she added:

"A good thing for those two men you went fishing."

HOW CAN I analyze these events? The only conclusion I can come to is that this definitely was a case of precognition. I knew somehow that an event was to take place. I was not conscious when I had that feeling of what the event was. Yet against my better judgment there was the impulse to go to that place. Even if danger were involved to the extent that I could have lost my life.

While I like and engage in all the sports I sensibly weigh the risk element. I do not court danger for danger's sake nor for the thrill involved. If the ski slope is too icy I will stay off it. If it is a rough day at the beach I need not go swimming. This was the first and only time in my life I had gone ahead in a sport activity knowing of the tremendous peril involved.

Suppose I had not gone? Then those two men would have drowned. I did not know those men. Nor have I ever had any contact with them since the day of the rescue. Here are two men about to die. This is not unusual. But what is unusual is the fact that I did get this precognition of what was to happen. As a result those two men did not die.

This was not a miracle. For I believe that I know very well the nature of what is termed a miracle. For more than a decade I have been a staff writer on a religious publication dedicated to bringing to the members of one faith a miracle that took place. Yet in the years that have passed I have never received another precognition. Should I ever get one in the future—I will follow it.

As several boys were lying desperately ill with scarlet fever, the old woman entered the room and slowly moved towards them

HIGHLAND DREAM

Helene B. Grant

THE HIGHLANDS of Scotland are full of tales of dreams, prophecies and second sight. Such a tale is told about the dream of Lord Seaforth, a dream which was a forecast of the loss of his faculties of speech and hearing during the last years of his life.

Lord Seaforth was about twelve when scarlet fever broke out in the school which he attended as a boarder. About twenty of the boys came down with the disease and the rest were sent home. Those who were ill were confined in one large dormitory where the nurse could more easily tend them.

At the end of the first week some of the boys were dangerously ill with the fever. Others who had taken the disease lightly began to recover slowly, although none of them were as yet able to be out of bed. One night the nurse on duty, left the room for a moment to get some hot milk. On her return to the dormitory, she heard a scream as she neared the door and rushed into the room to see what had frightened her patients.

Young Seaforth was sitting bolt upright in bed, his eyes large and filled with terror. He clutched the bed clothes to him and continued to scream, while the nurse tried in vain to calm him. Finally she sent for the doctor, who managed at last to quiet the frightened boy and get him to tell what had scared him. He told them of his dream, but the nurse laughed and told him to forget it. Stroking his head, she talked to him quietly until he fell asleep.

THE DOCTOR was more impressed and he came back later on his rounds and asked young Seaforth to repeat the dream in detail so that he could take it down in writing. The sick lad told the doctor how the door across from his bed had seemed to open slowly, right after the nurse had left the room and a horrible old hag entered. A pouch hung round her neck in front and it seemed to bulge with something. She looked slowly round the room, then moved slowly to the bed of the first boy, where she paused and stared fixedly at the face on the pillow.

Slowly she moved on to the next bed and stared at the boy in it for several moments, then she drew a mallet from the pouch and quickly drove a wooden peg into the middle of the boy's forehead. Seaforth shuddered as he told the doctor how he had heard the crack of the shattered bone, although the lad in the bed never stirred.

The old crone then moved around the room, pausing at each bed. Some she passed without a glance, at some she leaned over the boy to touch his ears or eyes. She drove a peg into the foreheads of several more of the sleeping boys and finally approached the young Seaforth. He told the doctor he had felt the terror clutch at his throat, but was unable to move or cry out while he stared in horror at the hand reaching down into the pouch for a peg. Suddenly she dropped the peg back into the pouch and reached instead for Seaforth's ears. In a moment she had brushed his lips with her hand, then hurried across the room and through the door into the hall. It was at this point that young Seaforth had found his voice and screamed for the nurse.

As the days passed some of the boys recovered but some died, and many of those who lived were marked in some way by the fever. Checking the story of the dream, the doctor was stunned when he discovered that the boys who succumbed to the disease were the very ones that Seaforth had described as having had a peg driven into their foreheads. Those whose eyes she had touched suffered from some sight defect for the rest of their lives and those the old crone had passed without a glance, recovered without any problems.

Seaforth himself recovered slowly and completely, but was stone deaf by the time he left his bed. Years later, grieving over the deaths of his four sons, he ceased to speak entirely, thereby fulfilling the prophecy of the dream.

From Baalism to Father Divine, to the Doukhobors and Shakers, religious cultism has given many persons a desired security

MODERN SYNTHESIS

A Book Review by Allan Angoff

STRANGE SECTS AND CURIOUS CULTS. By Marcus Bach. New York: Dodd, Mead & Co. 1961. 277 pp. $4.50.

RELIGIOUS CULTS AND SECTS and the men and women who founded them have always excited the interest of scientific investigators in parapsychology. For all religions derive initially from an inquisitiveness about, or an awesomeness in, the presence of the extra-sensory and the paranormal which re-occurs repeatedly in human experience. The Reverend Alson J. Smith, the Methodist minister who has written widely on parapsychology and has observed at first hand some of the work of Dr. J. B. Rhine at the Parapsychology Laboratory at Duke University, is one of a growing number of religious leaders who feels that parapsychology can bring science and religion closer together. Science today has obviously shaken the faith of millions more profoundly than did the revolution brought about by the Darwinian discoveries of the nineteenth century. But, says Smith, "the significance of parapsychology for these millions is that it now takes the scientific method and leads men toward the

spiritual world rather than away from it. Thus, a synthesis is effected between the old values and the new authoritative method. The prestige of science is lent to religion, and the humility of true religion is lent to science as it sees its method can be used to underline the spiritual insights which are as old as the race."

Another religious leader, the Episcopal Bishop of the Pittsburgh diocese, the Rt. Rev. Austin J. Pardue, has publicly lauded his Methodist colleague's work in parapsychology, adding that the new research in the field "may be a milestone in the beginning of the new age of faith." Bishop Pardue has also remarked pertinently that too much of the mystical experience encountered in the history of religion, along with multitudes of seemingly inexplainable events, have been too hastily "relegated to the scrap heap of discarded superstition." But as for himself, he has for years followed with intense interest and sometimes investigated telepathy, spiritual healing and other supernatural phenomena. "I have done this purely as an amateur," he says, "and have been forced to believe much that I have seen in these investigations."

Another clergyman of national repute, who has written extensively about the great religious leaders of the past, is the Reverend Charles Francis Potter. Rev. Potter, who was ordained as a Baptist minister and later became a Universalist and Unitarian preacher, has remarked that the new research in parapsychology is of such importance that it may in time form "a scientific basis for a new philosophy of religion. . . . We should keep our minds open to this possibility and not be such scientific snobs as some who try to ridicule Dr. Rhine and the thousands of researchers in the field."

Most striking of all is a Catholic view of parapsychology, that of Father Reginald Omez, O.P., who in his book, *Psychical Phenomena,* published in 1958 (Hawthorn Books, N. Y.), says, "The Catholic hierarchy as a whole has never adopted . . . any special position with regard to psychical research . . . The Church has no cause to intervene in the purely scientific domain of studies of the paranormal . . . The true faith has nothing to fear from true science . . . The Church does not hinder experts from pursuing their in-

vestigations, even when these seem to weaken some of its more traditional teachers." Father Omez is a French scholar whose published views, when they appeared in English, received the *Imprimatur* of the Vicar General of the Archdiocese of Westminster, a startling event which was hailed as a hopeful sign when the book was reviewed in these pages two years ago.

Perhaps the supreme investigator of psychic phenomena in religious history is William James; and the magnificent prose of his classic work on the subject, *The Varieties of Religious Experience,* still has about it a freshness which continues to give it a currency, even an urgency, far greater than that which it enjoyed on its publication sixty years ago. James, it will be recalled by the thousands who now read his book in the paperback edition (New American Library, 1958) as well as in other inexpensive reprints, spoke of the "psychopathic temperament in religious biography," and of those manifestations in religious life which "so frequently connect themselves with the subconscious part of our existence." In the concluding sections of this astonishing work, which comprise the Gifford Lectures on Natural Religion delivered at the University of Edinburgh in 1901-1902, he said with a prescience which generations of scientists have since confirmed emphatically, "You will in point of fact hardly find a religious leader of any kind in whose life there is no record of automatisms. I speak not merely of savage priests and prophets, whose followers regard automatic utterance and action as by itself tantamount to inspiration. I speak of leaders of thought and subjects of intellectualized experience. Saint Paul had his visions, his ecstasies . . . The whole array of Christian saints and heresiarchs, including the greatest, the Bernards, the Loyolas, the Luthers, the Foxes, the Wesleys, had their visions, voices, rapt conditions . . . They had these things because they had exalted sensibility, and to such things persons of exalted sensibility are liable . . . Incursions from beyond the submarginal region have a peculiar power . . . Saints who actually see or hear their Savior reach the acme of assurance . . . The evidence is dynamic; the God or spirit moves the very organs of their body."

THIS IS MERELY a glimpse of the background against which the literature on the sects and cults must be studied. More than two hundred and fifty religious bodies are reported in the United States Census, and there is reason to believe their number is increasing, as is the literature on them. Unfortunately, much of this literature is of the sensational Sunday-supplement variety, written with little insight by newspapermen who know there is always good sensational copy in stories about the eccentric folk who establish off-beat religions. One of the better books on these phenomena appeared last year, *Faiths, Cults, and Sects of America from Atheism to Zen,* (Bobbs-Merrill) by Richard Mathison, who was formerly on the staff of the *Los Angeles Times* and is now with the California office of *Newsweek*. He wrote in popular fashion of the Swedenborgians, the Mormons, Madame Blavatsky, Annie Besant, Katherine Tingley, Krishnamurti, Aimee Semple McPherson, Sweet Daddy Grace, Aleister Crowley, Unity, Vedanta, and New Thought, among others. And despite some devastating criticism, and some sensationalism, he concluded very soberly that "cultism will continue to flourish, a constant reminder to self-satisfied traditionalists that they are not perfect . . . Cults in themselves are not evil creations. Rather, they are hopeful signs, pointing to man's constant search for identity."

Marcus Bach, author of a more recent but equally popular book on such phenomena all over the world, *Strange Cults and Curious Sects,* Professor of Religion at the University of Iowa, author of ten other books on various aspects of religious belief, holder of honorary doctorates from three universities, frankly avows in this non-scholarly work that "religion is my beat." He tells us that, thanks to a Rockefeller Foundation fellowship, a United States State Department mission, and considerable worldwide travel at his own expense, during which he studied religion in a variety of forms, that he is no longer the mere reporter on a beat and that after twenty years his travels and reporting has evolved to what they are now, "an adventure in understanding."

Dr. Bach observed Voodoo rites in Haiti, traveled the routes in the Near East where Baal was once such a mighty god; went to

Canada several times to talk with and observe the Doukhobors of British Columbia; visited with Frank B. Robinson, founder of Psychiana, in Moscow, Idaho; visited the last of the Shaker and Amana colonies; and received permission, as the only non-Mormon, to join the Mormons when, in a commemorative ceremony, they retraced in a primitive seventy-two car caravan the famous route which took their persecuted ancestors from Nauvoo, Illinois, to Salt Lake City. This new book resulted from those travels, visits, and studies, and despite a too-pat simplicity, which betrays the reasons for the popularity of his writings and their occasional appearance in the mass-circulation magazines, it succeeds in communicating a verisimilitude and understanding which professional newspapermen often miss. For Dr. Bach is very much the specialist in religion. Still a reporter to be sure, but one with an apparently good grounding in the history of religion. And, most important, he has an abiding sympathy for all people who seek out the stranger sects and the leaders who attract such people, despite the condemnation of them and sometimes psysical persecution, by followers of the older and more respectable faiths.

THE THREE MAIN SECTIONS of the volume are divided as follows: (1) The sex sects, which include Baalism, Osirism, Shivism, Voodooism; (2) the Conscience Cults, comprising the Penitentes, the Apocalypticists, Father Divine, the Oxford Groupers, Psychiana; and (3) the search for Utopia, as evidenced by the Doukhobors, Shakers, Amanas, Hutterites, and Mormons. "In the intensive rounds of my research," says Dr. Bach, "I have been continually impressed with the fact that there are surprisingly few heretics among those we call heretical . . . But what instrumentality of a man's mind are the depths of another man's conviction to be appraised? . . . If we reject the evidence pointing to some form of uroboric union and the evolution of thought it inspired, the entire history of world religions becomes unintelligibile and grotesque."

This sympathetic approach will obviously appeal to all students of the new branches of psychology which are receptive to inquiry

about phenomena the older sciences sometimes dismiss as too outlandish for measurement by scientific method. Psychologists who study the various survival theories will note with particular interest Dr. Bach's account of the Osirian belief of ancient Egypt, which held that "the thoughts inherent in the brain" persisted after the death of the body. Others will sense something familiarly modern when they read of how Lord Shiva, one of the gods of the Hindu trinity, introduced the yogic art which could "transmute the mystical currents of sexual passion into spiritual energy . . . through intricate exercises." Continues the author, "the yogi could arouse the coiled-up spirial of energy, known as the *kundalin shakti,* and direct it into various parts of his body, into his brain, and even into space."

Then there is the moving story of Ann Lee, the eighteenth-century founder of the Shakers, with her psychical experiences and trances in youth, and the warm hospitality of the Shaker settlements which resulted from her early compassion for the orphans and the illegitimate even as she was accused of witchcraft and beaten by those who thought themselves the truly devout ones. And yet, what could primitive believers in the literal meaning of Scripture and its warnings about those who practice sorcery do when they learned that this same Ann Lee was the founder of The Millenial Church of the United Society of Believers, one of whose tenets affirms that "communication with discarnate spirits is a fact and is the true communion of saints."

The Amana colonies founded in Iowa just before the Civil War are remembered today as one group of a variety of unique Germanic utopian communal experiments which were not uncommon in a gentler Victorian America which has vanished. However, historians and psychologists who study them today find they were sometimes profoundly mystic in origin and that they owed much to the teachings of Jakob Boehme, the early seventeenth-century philosopher, a man whose teachings recur repeatedly in the literature of so many other sects which grew up with a continuing quest for an explanation of the supernatural and the extrasensory about them.

Dr. Bach oversimplifies his fascinating story. The history of the

sects and cults is often complex and necessarily abstruse at times and does not lend itself successfully to the simplification for which he seems to strain. He gives little psychological interpretation to the phenomena he reports with such clarity. His colloquialism is often effective, but now and then it is startlingly inappropriate, as when he speaks of "mortal monikers" when discussing the name-changing in the Father Divine movement, or when in a studiedly clever sentence in the next chapter he says, "What Father Divine did for the uneasy consciences of the down-and-outers, Frank Nathan Daniel Buchman did for the troubled minds of the up-and-outers . . ."

But if these objections must be noted, it must also be confessed that they detract little from the effectiveness with which the book communicates the facts about so many beliefs and people who—not respectable by conventional standards—can be studied with sympathy, and who yield valuable data for the historian and the scientist at the same time. "Rarely did I see anyone spiritually engaged in a devotional rite or ritual whose place I could not, under the same circumstances, have conscientiously assumed," Dr. Bach says. "My sympathy and attraction for these people were often colored, I admit, by both their history and the fact that their religion placed demands upon them which went far beyond the easy disciplines to which I complacently conformed."

THIS IS OF COURSE the enlightened view of a modern man, and it recalls the eloquent questions raised by William James sixty years ago. "Ought it to be assumed," asked James at the end of his great scientific analysis of religion, "that in all men the mixture of religion with other elements should be identical? Ought it, indeed, to be assumed that the lives of all men should show identical religious elements? Is the existence of so many religious types and sects and creeds regrettable? To these questions I answer 'No emphatically . . . We must frankly recognize the fact that we live in partial systems, and that parts are not interchangeable in the spiritual life."

The great researchers in the psychic areas—James himself, Hodgson, Hyslop, Lodge, MacDougall, Rhine, all the others—have

never hesitated to investigate the strangest sects and the most outlandish beliefs, and often to the benefit of all men and all science. Also J. Smith, in his volume, *Religion and the New Psychology,* an outgrowth of an article of the same title which appeared in the pages of this magazine a decade ago, has summarized their work in a manner which seems to have even more pertinence today than when it was first written. "The great mass of myth, legend, occult experience, and folklore has been processed in the laboratory," wrote this ordained Methodist minister. "And what emerges from this pile of slag and rubble is a vein of purest gold—a power of the mind, or soul, or personality, or whatever you want to call it, which can reach out across the barrier of space and touch other minds and others things. Religion in all its many manifestations has held this to be true for ages, but to have this intuitive faith translated now by the alchemy of parapsychology into sober, scientific fact—this is probably the greatest victory for man . . ."

FRONTIERS OF THE SENSES

THE VITAL SENSE. The Implications and Explanation of the Sixth Sense. By H. G. Heine. London: Cassell & Company Ltd., 1961. 278 pp.

WHILE A GREAT part of the universe is thinking in terms of exploring space, and what may be gained from the ever increasing frenzy of understanding which may result from our new set of values—which may even start interplanetary commerce—another adventurer has been taking note of the biological clock that stimulates the growth of vegetables, animals and man. In a measure, this book, *The Vital Sense,* seeks to explain man himself.

This interesting volume which is concerned with the implications and explanations of "the sixth sense," is written by Dr. H. G.

Heine, formerly a lecturer on Economics at the University of New Zealand. Undoubtedly, she has made a vast study in the field of occultism, but also of objective medicine. Make no mistake, this is a skillful examination of the literature of extra-sensory perception, and will particularly appeal to those who have already concluded that man's metaphysical performance in the field of occult meanings (old as man himself), as well as his new suppositions, are not clothed in medieval magic. This is not a book that pertains to magical art, or magician's rote. It is compiled with great care, and laymen, as well as open-minded scholars might well pay attention to *The Vital Sense* which deals with complex communication systems of man, namely, his primitive unconscious and his highly complex nervous communication system. This reviewer believes that man is indeed endowed with a sixth sense that takes him along various paths to the many levels of the unconscious.

TO QUOTE FROM any part of the book would be unfair since it covers a wide canvas of material dealing with ideas, doctrines, recent extra-sensory perception findings, literature, etc. One must know something of the endothelial system, the inside squamous, cells lining the inside of the blood, lymph vessels of the heart and other closed bodily cavities and glands, as well as the "balanical" netlike pattern or "botanical" structure that goes to make up the strange network of man's nervous system. This supports the idea that man's skin is a more direct sensory organ than we are willing to believe.

What appeals particularly is the chapter that explains the nostrils as sensory organs that become immediately aware of the chemical and passive emanations of the external environment in which man finds himself. Emanations are instinctively examined as the lungs, blood vessels and nerve centers are examined through the respiratory system. Thus does the breath reveal the manifold, usually unobserved phenomena in our environment.

I have long felt that this avenue of research which leads to the olfactory brain holds fascinating development for the future. One cannot generalize about one part of *The Vital Sense*—one must read

all of it with intense and curious speculation. It will hold the readers' interest to its last page. It contains an excellent bibliography and index.

EILEEN J. GARRETT

BEYOND THE REACH OF SCIENCE. An Inquiry into Extra-Sensory Perception. By Rosalind Heywood. New York: E. P. Dutton & Company. 1961. 224 pp. $3.95.

Mrs. Heywood's work, published in Great Britain under the title *The Sixth Sense,* was previously reviewed on these pages (See "Beyond the Normal" TOMORROW, Summer, 1959.) Our reviewer wrote that "from start to finish the book's objectivity and competence win and hold the respect of the intelligent reader."

The American edition is published with an introduction by Dr. J. B. Rhine, Director of the Parapsychology Laboratory of Duke University, who notes that eight of the book's chapters "take up the very old question of post-mortem survival and the attempts to investigate it scientifically." He adds that "historically that was the way it happened," with spiritualistic claims being succeeded by inquiry into apparent extra-sensory perception. Dr. Rhine notes that the work is "a bit English in its viewpoint," and states: "England is definitely the Mother Country of psychical research or, as we now say, parapsychology; and who else but an Englishwoman could so well catch the spirit of this stirring development of the last seventy-five years as she has done it?"

As the evening grew livelier, there was a sense of desperation, as if these people were aware of the time and its limitations

THE ANNIVERSARY

Denys Val Baker

LIKE SO MANY strange, indeed unforgettable evenings, this one began quite casually. I was on a motoring holiday in Cornwall with several friends, and we had spent a pleasant hour or two drinking in a quiet pub outside Penzance. At closing time, as we were unwilling to end such a beautiful summer evening so early, we decided to search for a country club which one of our party had been told of by a friend in London. "Mind you," he said, "it's a long time since he was there —during the last war it was, when he was stationed down here. But he says it's a lovely old place. Somewhere near Land's End . . . He told me the way."

We piled into three cars, two larger ones filled with my friends, and my own two-seater, in which I brought up the rear, driving alone. Just in case we should lose touch, the man who knew about the club had told me, "You can't go wrong; about eight miles along the road from Penzance, and then there are some big gates, and you'll see a large drive leading to the club. It's called The Silver Wings."

It was an exhilarating journey along the lonely roads that headed towards Land's End. The air smelled sweet and fragrant, and though dusk had fallen there was a curious phosphorescent light out of which hedges, walls, and occasional buildings loomed in shapes of fantasy. I drove on and on, along interminably winding roads, one eye fixed on the red light of the car ahead, the cool summer night air ruffling my hair, my eyes fixed on that elusive red light.

Suddenly I realized that the red light had disappeared, that I was alone, somehow having lost track of my leader. It didn't seem to matter. It was such a lovely night; I remembered the instructions. And sure enough, after a while I saw the huge stone gateways to a drive. I swung my car to the right, my headlights picked out the signs, The Silver Wings Club."

I DROVE MY CAR up a long drive lined on either side by rhododendron bushes. I felt a strange excitement as the drive curved round, but even so I was hardly prepared for the grandiose final sweep up to the massive porchway of what seemed to be a manor house in the great tradition: rambling, with big bay windows and ivy colored walls, and even small turrets whose outline I could make out against a moonlit sky. Behind the drawn curtains there were lights.

I was puzzled that I could not see my friends' cars, but as there were several rows, disappearing into shadows, I assumed they were somewhere in the darkness. I turned and walked over the gravel and up the steps. Perhaps it was the effect of the night air during the drive, but I felt very gay and carefree. I was reminded, curiously, of those wartime years when everything seemed on razor's edge and one grabbed at the moment in defiance of whatever grim destiny lay ahead.

I pushed open the door and went into an impressive hallway, with dark pannelled walls and a stone floor covered here and there with rugs. One or two oil paintings hung on the walls, portraits of ancient cavaliers and coquettish ladies, perhaps family heirlooms. But now this one-time family house was plainly given over to its new function, for I could hear quite clearly the murmur of voices raised in conversation and laughter. Pleased to have reached the end of my journey, I went through some swinging doors at one end of the hall.

Here, obviously, was the hub of the Silver Wings Club. It was a long low room, with carpets as well as dark panelling, altogether more cosy than the hall. The air was thick with smoke. I could not see my friends. But this was hardly surprising, as there must have been fifty or sixty people in the room, standing around in groups. Quite a few of them I noticed, were in R.A.F. uniforms. Everyone seemed young and in high spirits. I felt curiously at home: not exactly that "I-have-been-here-before" feeling, but, well something like it. Above all, I had a curious sensation of being at ease, of people who were making me feel welcome.

Indeed, a man at the bar beckoned to me and said heartily: "My dear fellow, have a drink on me."

I smiled. "But I don't really know you."

"That doesn't matter old boy. All friends here. What'll it be?"

I ACCEPTED HIS OFFER of a whisky and stood leaning against the bar, surveying the scene. Over in one corner a group were playing bar billiards, in another a large circle talked animatedly—at the far end of the room couples were dancing to the tinkling sound of a rather decrepit old piano. I had to admit that the girls seemed all good looking, and yet—and yet there was something about them that slightly bothered me, something a little unfamiliar. I studied one of them closely. Wasn't there something unusual about her hair, her dress, her general style. . . . ? Yes, I decided, in some curious way the girls seemed to be dressed in an old fashioned way. That was it! But somehow, in such a setting, it did not matter. What mattered was the air of gaiety, of happiness, of everyone having a good time.

Indeed, as the evening grew livelier and livelier, it began to dawn on me that there was about it a sense not so much of abandon, as of —desperation; as if, in some way, these people had an awareness of time and its limitations. A curious thought, I reflected, and I attempted to rid myself of it. Yet it came back to me again and again, as gradually I became enveloped by the celebrations, joining in groups, drinking to people's health, dancing, toasting, laughing. Several times I caught remarks from men in uniform, "Off duty tonight?" and "I've a thirty-six hour pass." I guessed there must be an Air Force station near.

As it got later, we seemed to gather in a circle around the piano. The young man playing was good looking, with fair hair and a moustache. He held his head up as he played and hummed the tunes, and soon a lot of us were singing. Something about the tunes like the women's dresses, seemed again a little unfamiliar. And yet there could be no doubt that the men in the club knew every word of the tunes. For that matter, so did I, really—only it was some time since I had heard them.

It was a strange and wonderful experience, standing in close comradeship with the others, while the smoky air got thicker and thicker, singing to the tinkling sound of that old piano as it trundled out all the old sentimental, ephemeral tunes. . . . "Smoke Gets in Your Eyes," "Cigarette in the Dark," "Night and Day," and "As Time Goes By." Somehow, whether it was the experience or the smoke I could not be sure, it almost brought tears to my eyes. I felt conscious of a tremendous wish to stay there forever, never to move from that spot, that moment, that experience.

And yet of course, in the end I knew that I had to go. Indeed, there was a certain pressure on me in the end, a feeling that I had overstayed my time. By now I had given up trying to find my friends, indeed they had obviously not come. I stood at the door, taking one last look around, wondering if perhaps I might see them.

I shall never forget my last lingering view of the scene, the couples arm in arm, singing, the smoky air, the sentimental piano music. How strangely settled they seemed there, as if indeed they would never move. For a moment I almost called out to them, "Is anyone coming. Does anyone want a ride?" But somehow I knew I would call in vain; they would go on and on, singing and laughing, pirouetting in their slow sad dances. So I shut the doors, went out to my car, and drove off into the now darkened night.

IT WAS AROUND NOON the next day before I saw my friends again. I at once accused them of missing a good evening.

They looked at me in amazement. "Come off it—we couldn't find the place. It's been closed down for years. We asked someone today."

"Don't be silly," I said. "I went there."

"You're having us on," one of them laughed.

I don't know why, but I felt quite angry. "All right, to settle it, I'll drive you there now."

As it was a fine day, they did not mind. This time we all went together in a large car. The driver professed to remember the directions, but it was a good thing I was there to guide him. Otherwise, I felt sure, we would never have found the right road. At last we arrived at those massive stone gateways.

"There," I exclaimed. "Now you'll see."

As we turned up the drive, I was puzzled not to see the huge sign, The Silver Wings Club. But there could be no doubting the rhododendron bushes lining the drive, nor the wide sweep up to the huge manor house. As we came round that final bend, the words were on the tip of my tongue: "There—now do you believe me?"

But they were never uttered. For now, as the big car came gently to a stop and my friends looked at me in astonishment, I saw in front of me the stone steps and the massive porchway, and the beginnings of old ivy-colored walls—but nothing else. For the rest of the manor house was a mere shell, a frame—nothing in fact except hollow emptiness, green grass growing out of old stone floorways, collapsed stairways leading to nowhere: a gutted memorial.

I don't know how long we sat in the car staring at this—this apparition. I think my friends must have realized that I was really shocked, for they were sympathetic in their gentle questions. "Is this the place?"

I stared. Yes, this was it, there could be no doubt. But. . . ?

As if in answer to my unspoken question, we suddenly caught sight of an old man leading a dog across the nearby fields, and called him over.

"Excuse me," I said, "But I wonder if you can help me—I thought there was a club here, The Silver Wings Club?"

I felt the old man looking at me curiously.

"The Silver Wings? Ah yes, that's what it *used* to be—a good many years ago."

"But—but—?" I stared at the old man almost appealingly. "What happened?"

The old man leaned on his bike and surveyed the hulk of what had once been the Silver Wings Club. "Twas during the war—you see there was a big R.A.F. Station then just down the road, and them pilots and the WAAFS, they all used to come here every evening. It was their club, you see. Lively lot they were, too. Ah, yes."

He paused for a moment and I could feel him remembering their gaiety—a gaiety which, somehow, I felt I too had witnessed.

"Yes?" I said, unable to wait any longer.

"It was the Germans," he continued, "The German bombers. They must have been aiming for the aerodrome, of course. They were coming back from a raid on Plymouth one night. They dropped several fire bombs direct on the club."

"And were there people there?" I said, my voice almost a whisper. "Dancing and drinking. . . ?"

"Oh, yes," said the old man. "It was very sad, very sad—a whole crowd of them there were. Nearly all killed. . ."

The old man went on talking then, about the club, about the gay times there, and about the way things had changed since. But I hardly listened. I was waiting only to ask one more question, and somehow I knew the answer already. "What was the date when the club was bombed?"

"Why let me see, it was the first Saturday in July," said the old man; and then paused, as if surprised. "Why fancy," he went on, "that was last night."

I FELT my friends eyeing me curiously, but suddenly I did not wish to talk about the subject any more. I did not even want to go and walk about the ruins to try and convince myself, either that I had been there, as I imagined, or that I had not. Now there was nothing there, just old ruins. And yet, what if sometimes ruins come to life, we touch some chord, or happen to interrupt an anniversary? Who can possibly say, one way or another, in an age when we are just dimly beginning to understand our massive ignorances?

I only know that some other year, on a certain night in July, I think I shall make that drive again in search of an old manor house where golden-haired men and women laugh and sing and dance eternally, and a tinkling piano plays those old sweet songs.

This British investigator of psychic phenomena was successful in combining enthusiasm and essential careful documentation

CHARLES DRAYTON THOMAS: PIONEER RESEARCHER

Susy Smith

THE REVEREND Charles Drayton Thomas devoted the last fifty years of his life to a comprehensive study of psychical evidence in Great Britain. During this time, he personally participated in over 500 sittings with the medium Mrs. Gladys Osborne Leonard, as well as in numerous seances with other mediums.

All this inquiry could have been wasted, as far as its value to others was concerned, had he merely visited these sensitives to receive personal encouragement. But it is to his credit that he kept full and annotated records of all his sittings, and made these available to the Society for Psychical Research for evaluation and use. Although early in his studies Drayton Thomas became convinced that he was receiving communications from his deceased relatives and friends, he never allowed his convictions to interfere with his objectivity as a systematic investigator, and he always maintained rigorous scientific standards in his experiments.

Born in England in 1868, Thomas was the son of the Reverend John Drayton Thomas, a Methodist minister. Although young Charles Drayton had first gone into business, he soon felt the call to the ministry, and entered Richmond Theological College in 1889. From 1892 to 1907 he served various Methodist circuits, and then was appointed to the Leysian Mission in London, where he remained until he retired. He and his wife, Clara, had a comfortable Victorian home with beautiful and spacious gardens and lawns, and he was a genial and kindly gentleman, happy in his chosen work.

OVER THE YEARS, Drayton Thomas published many books and articles in which he presented the cumulative evidence which had convinced him that he was in contact with the spirit world. A member of the Society for Psychical Research for over fifty years, he was elected to its Council in 1934, and served on it for nineteen years. He continued preaching, lecturing, and writing until a few months before his death in July, 1953, at the age of eighty-five.

In an obituary in the *Journal* of the American Society for Psychical Research, Mrs. Lydia W. Allison said: "A convinced spiritualist, Mr. Thomas was able to act with entire sincerity during his mediumistic sittings, mainly with Mrs. Osborne Leonard, and his attitude, devoid of skepticism may, at least partially, have contributed to his long-continued success in obtaining evidence of a high order which pointed to the survival of human personality after death. It should be emphasized that Mr. Thomas wholeheartedly embraced the rigorous standards for mediumistic investigation introduced and developed over the years by the S.P.R. This combination of personal conviction of survival and willingness to accept scientific conditions in his experiments won for him the respect of psychical researchers of the most diverse opinions. 'One of the advantages of having been trained in the ways of the S.P.R.' he wrote, 'was an appreciation of the value of exact note-taking, leaving nothing to memory.' "

Thomas stated: "In my opinion information about our future life, with its practical implications, is the goal to which all psychic phenomena and evidence should lead." But he believed that to

investigate personally is altogether different from studying the opinions and experiences of others. "Indeed," he said, "I am increasingly persuaded that only by some amount of actual first-hand knowledge can anyone rightly appraise the full significance of phenomena pointing to the survival of bodily death."

After having spent many years in reading about psychical research, Mr. Thomas spent some months observing with gifted persons the phenomena of clairvoyance, psychometry, trance, and the direct voice. From each he learned much, but he concluded that deep-trance speaking was the method by which his investigation could best be pursued. He had his first sitting, anonymously, with Mrs. Leonard on February 3, 1917, and then arranged the series of meetings which continued for such a long period of time. From the beginning he realized that in Mrs. Leonard and her control, "Feda," he had to deal with persons who fully entered into the spirit of scientific investigation, even to the point of themselves sometimes proposing various suggestions which would provide crucial tests of evidence.

Regarding Feda, Mr. Thomas stated in *Some New Evidence For Human Survival*: "There has been discussion in learned circles as to the real nature of a 'control,' and some tendency to regard it as an instance of 'secondary personality.' Looking at the considerable body of evidence which has accumulated during my researches, I see no logical alternative but to regard Feda as an intelligent and kindly woman, who, from spirit life, devotes a part of her time to assisting, in the capacity of interpreter, intermediary, or messenger, those less practiced than herself, who desire to make use of the medium's trance condition for communicating with their friends on earth."

DURING THE TIME of their association, Mr. Thomas made a special point of seeing that Mrs. Leonard never went to his own home or to the home of others about whom he might ask for information. She was never given the opportunity to ascertain information about the contents of his book shelves. He never spoke to her of

his history, his interests, or any facts of his personal life or that of his family. He made careful records of everything that was said at every sitting. The modus operandi of a trance sitting was reported in *Some New Evidence for Psychic Survival* as follows:

"On arrival at the house I am greeted by either Mr. Leonard or his wife, and pass at once into the room where the sittings are held. Taking a seat I arrange note-book and papers before me on a table where stands a lighted lamp. The curtains of the room are drawn so as to exclude the greater part of the light, but there is always sufficient illumination from windows and lamp to make clearly visible everything within the room . . . Mrs. Leonard takes her seat, back towards the light, at a distance of two to three feet from me . . . There is a brief period of silence. During this time there is a change in the medium's breathing and some of the usual indications of falling asleep. Then there commences a faint whispering . . . Suddenly, in a clear voice and with much animation, Feda greets me and announces who is present, invariably one whom she calls Mr. John (my father) and sometimes others. Feda's voice and manner cannot for a moment be confused with Mrs. Leonard's. Occasionally one may catch a fleeting reminder of the latter's voice intonation, but nothing more. The voice and vivacity suggest a particularly sprightly and mentally alert girl of, say, eighteen years of age . . .

"For the first two years Feda simply interpreted, receiving what purported to be the conversation of my communicators and transmitting it sentence by sentence through the medium's lips. At the end of that period I began to observe that for a short period in the sitting there was a change, the effect being exactly as if Feda had retired for the time and another had taken her place. This was explained as an attempt on the part of a communicator to speak to me direct without Feda's mediation. At first these efforts were labored, but with practice the apparent difficulties were overcome."

After that Feda talked about an hour and then one or another of Mr. Thomas' friends took her place. For the rest of the sitting

he conversed freely with the communicators. They preserved their own individual characteristics, each speaking in a voice and manner uniformly consistent, never showing any tendency to gravitate towards that of the other, of Feda, or of the normal Mrs. Leonard.

Drayton Thomas reports on his first sitting with Mrs. Leonard in his book *Life Beyond Death With Evidence,* when Feda said:

"There is an elderly man with a beard here. The beard is greyish, his hair is thin at the top and rather sticking out at the sides. He has a moustache, the brows are prominent and grey. His face is good in shape. He is fine-looking and holds himself up well."

This was an accurate description of John Drayton Thomas in his later years. Feda went on to describe a photograph of him as a youth which sat on his mother's dresser. She added:

"He had been used to a room with books, it was a study and there were shelves of books. On the table were books and papers. The furniture was solid and dark. This man had met many people and helped many. He must have been a fine character. The initial 'J' comes with him." She spoke of his sudden death, his husky voice, the strong character which made him stick to his own ideas; and all this was true of John Thomas, as his son knew him.

Drayton Thomas remarked: "Readers who are unfamiliar with the difficulties incident to transmission of messages through psychic channels will ask why my father was introduced in a way so round-about, and not simply as John D. Thomas." But he added that he has been told that speaking through a medium is analogous to passing stones through a sieve; part will go through while the residue will not. Still, the cumulative effect of many incomplete statements was eventually conclusive to him.

Mr. Thomas had many discussions about these messages with his sister Etta, arguing, analyzing, and comparing the results of one sitting with another. She shared his interest for three years and then she died suddenly after an operation at the age of forty-six. From then on the communications were said to be from his sister as well as his father, and occasionally from other friends and relatives.

IN *THE DAWN BEYOND DEATH* Thomas disclosed what finally proved to him that he was in contact with real people, still living, but now invisible to him. "Most of the speakers," he wrote, "gave evidence of their identity by alluding to matters known to themselves and to me during their earth life; they also revealed personal traits and individual characteristics which I recognize. This latter feature cannot be adequately expressed in words, but to those who knew them well such familiar turns of thought, habitual expressions and characteristic points of view are peculiarly evidential."

One day he decided to test his father and sister by asking them to tell him things they recalled about a certain town in which they had lived. Among Etta's replies was the following description of a walk, well-remembered by her brother "on account of its being a trespass, and therefore always undertaken with a feeling of apprehensive delight." He quotes her exact words, to show that they pass beyond vague description.

"Do you remember being near a railway embankment? There was a bridge further along. Do you remember walking along a short cut which one could go from another road? I cannot quite recall how we managed it, but there was a short cut near the embankment. You could go down a short cut by the railway from the road a little way from where we lived, and so get into another road without going all the way round."

Etta and her father gave a great amount of material regarding the state of the spirit after death. They described the process of communication as it appeared from their side. They tried to explain clairvoyance, telepathy and precognition. But with his constant awareness of the need for proof, Thomas was most eager for further experiments which would put a high scientific value on his work. Thus he and a band of his spirit associates designed a long series of book and newspaper tests with which they nearly always had at least some success.

The procedure for the book tests is as follows; An attempt is first made by the communicator to identify a particular bookcase

in the sitter's house or some other place easily accessible for verification. Then a particular shelf is indicated, and a specific book on the shelf, say the fourth from the left. The number of a page in the book is then given and the location of the message on the page. Some statement follows as to what the sitter may expect to find in the passage indicated—something which would show an interest of the deceased communicant, or a field about which he was especially cognizant.

Mr. Thomas quotes the eminent psychical researcher Sir Oliver Lodge that "the evident object is to send messages in such form that they shall be unintelligible, not only to the medium of communication and to the person receiving them, but to everybody, until the clue is followed up and the message decoded, when the meaning ought to be unmistakable. If tests of this kind are successfully accomplished, it is plain that no simple kind of mind-reading can be appealed to or regarded as a rational explanation."

Thomas describes an instance of one of the early, more successful book tests as follows: "We had discussed the possibility of audible sound being produced by my communicator to attract our attention at home. He tried, but rarely succeeded in making knocks which might not be attributed to ordinary creakings in floor or furniture. One night, however, I concluded that a special effort had been made and that the result was a definite success; for thrice I heard a loud double knock. I noted the incident and added it to a list of such items kept for reference. Three days later, at an interview with Mrs. Leonard, Feda greeted me with the assertion that *she* had succeeded in coming to our house and giving taps there.

"A few minutes later the following book test was given: 'It is in a book behind your study door, the second shelf from the ground, and fifth book from the left. Near the top of page 17 you will see words which serve to indicate what Feda was attempting to do when knocking in your room. Now that you are aware that it was Feda's attempt you will see the unmistakable bearing of these words upon it.'

"On returning home I found this book to be a volume of Shakespeare which commences with *King Henry VI*. The third line

from the top of the indicated page reads, 'I will not answer thee with words, but blows.' "

THE BUGABOO of "telepathy" was always present in any scientific consideration of communication, and so in an effort to preclude any possibility of human knowledge of the contents of books used in the book tests, a special effort was made. At the request of his friend Mr. Bird, an obliging bookseller gathered together a dozen old volumes without looking at the titles, sending them in a parcel which remained unopened in Mr. Bird's study. Mr. Thomas reports:

"I received tests therefrom at two sittings with Mrs. Leonard in November and December, 1918. Notes were typed and a copy handed to Mr. Bird before we proceeded to open the parcel, now seen by me for the first time. The following were the most striking of Feda's verifications: 'One book, he did not locate it properly, so cannot tell which, gave him a feeling of many pictures or diagrams.'

"Only one book in all the dozen contained any illustrations, and this one had six whole-page pictures.

" 'The first book from the left, page 66, near the top, has words which you are to take as from him, expressing what he thinks of the way you work in studying this subject; they describe very well what you are doing.'

"This book was *The Heart of Humanity* by S. Hallifax. The first two lines on page 66 read: 'Like the climbers of mountain peaks, as pilgrims in the spiritual world . . .' My experiences seemed faithfully mirrored in these similes.

" 'Near the bottom of page 2 there are one or two words, a few, and possibly but one, describing a form of psychic development which he has been, and still is, working with you to obtain.'

"In the eighth line from the bottom of the page the word 'inspiration' occurs *twice*. I could scarcely fail to be impressed by the striking reference to *the actual word* which had been frequently used during previous months in connection with my father's attempts to influence me during writing and speaking. At the very sitting where this test was given I had a few minutes before being told,

'You have felt yourself, when speaking, carried above self-consciousness; it is when he is close to you. Now you may find, that, from the start to the end, you are inspired . . .'

". . . Had there been no further evidence, I should have been inclined to suspect that my father had succeeded in gaining access to this book.

" 'Page 4, and near the top, say about three lines down, has a word giving exactly what he hopes Fred (Mr. Bird) will gain from his more or less persistent study of the subject.'

"The fourth line down commenced with the words, 'evolution of spirit.' There was also a further reference to Fred's state of mind; for the 67th page, 'near the top,' was said to give 'a very good description of his curiosity about the subject.' Fred was then described as being 'curious, but in a particular way.' When I remarked at this point that I thought his interest was aroused, Feda replied, 'Your father smiles, and says this page puts it neatly.' The sentence commences at the bottom of the previous page and completes at the top of 67: 'I could only smile, partly from a sense of humor; for humor is not without its place in spiritual things.' Humorous curiosity summed up F. B.'s attitude at that date."

ON RESUMING SITTINGS with Mrs. Leonard after a holiday interval, Drayton Thomas was informed through Feda that a new type of test-message was about to be attempted. Its object was to prove that information given at the sittings was not limited to the stores of subconscious knowledge possessed by the medium or the sitter. The idea was that the communicators would give information contained in newspapers not yet published. Until verifying the message by inspection of the paper designated, the sitter would usually have no idea of the form the verification would take. In fact, Mr. Thomas checked and learned that the paper was not even made up at the time when the information as to a specific location of a specific word was told to him.

"We will first consider some comparatively simple examples selected from a sitting of December 19, 1919; these tests were

written down by me at 3:10 p.m. and were to be verified in the *Times* of the following day.

"Having been directed to the first page and 'rather more than one-third down column three,' I was asked to look to the left where, almost in a line with that spot, would appear my name and a little above it that of my wife . . . And within an inch of those names I was to see my wife's age."

On examining that part of the *Times* the next day Thomas saw their first names, Charles and Clara, within one inch of each other. And just one inch and five-eights above their names was the figure 51, Clara's age until one week before when she had had a birthday.

Some tests which gave names considerably more unusual were given for Dr. Dyson, a medical friend of Drayton Thomas, from his brother, who had successfully communicated with him before.

" 'The first set of tests are for your friend from his spirit communicator whose name is about half-way down the first column of the first page of the *Times* for tomorrow.'

"Exactly halfway down that column appears the name *Dyson,* which is correct.

" 'Very close to it is your friend's name or one almost similar.'

"Two and a half inches below *Dyson* is the name *St. Andrew's.* Until receiving his comments upon these tests I had been unaware that his second name was Andrews. 'Almost similar,' the apostrophe makes the difference.

" 'A little below, say three-quarters down, is the name of a place which they have visited together and much enjoyed.'

"Dr. Dyson on inspecting the paper found in this spot a mention of *Filey,* a place where he and his brother had frequently spent holidays together." There are several other hits in this one series.

One is particularly struck by the evidences of personal identity given by these newspaper tests, and Thomas states that there are many more than the numerous ones he gives. But enough examples have been given to explain his conviction that he was in touch with those who had supernormal intelligence, not only about himself personally, but about events which would occur in the future.

"It is not the case that a number of names are given on the chance that some of them may be appropriate; there is no 'fishing' for names, no vague suggestions such as might be applicable to almost any sitter;" Mr. Thomas wrote, "my communicator evidences an intimate knowledge of our relations and friends, and succeeds by means of this new type of test in introducing numbers of names that had neither been transmitted previously nor mentioned in the hearing of the medium when awake.

"The impression made upon me," he said, "has been cumulative and logically compelling. I am convinced that it is no other than my own father who has repeatedly succeeded in giving proof positive of his identity."

In his Introduction to *Some New Evidence For Human Survival* Sir William Barrett, pioneer psychical researcher, says:

"Confronted by the tremendous issues of the problem, 'if a man dies shall he live again?' the mind has to free itself from all prepossession and traditional beliefs, pursuing the quest in absolute honesty and sincerity, with the exercise of unlimited patience and courage. It seems strange that it should require courage on the part of a clergyman to try and establish experimentally an affirmative answer to the above question.

"Yet, until quite recently, few clergy or other public men dared risk their reputation by engaging in this quest. The more enlightened clergy are no longer opponents of psychical research; but this is not the case with the majority of the religious laity. Hence Mr. Drayton Thomas is to be congratulated on the courage, as well as the zeal and scientific spirit, he has shown in conducting for some years past the investigations he has described in this volume."

BRIDEY MURPHY REVISITED

IN 1956 the American reading public was electrified by a book by Morey Bernstein called *The Search for Bridey Murphy*. Almost overnight *Bridey* became a bestseller. At the same time a Pueblo, Colorado housewife, Mrs. Virginia Burns Tighe — alias Bridey Murphy — became one of the most discussed women in the United States. In recent years, as Bridey has faded from the public view, Mrs. Tighe has been able to settle into a relatively normal existence.

And what is this existence? When asked in a recent interview, "Whatever became of Bridey Murphy?" Mrs. Tighe, now thirty-eight, answered: "Well, I'm doing exactly what I was eight years ago—dusting, mopping, going to the grocery store. After all, I'm a housewife, and I have my husband and three young daughters—Marilou, thirteen, Nancy, eleven, and Terry, six.

"Of course," she continued, "I'm getting older just like you and everybody else. There's been no drastic effect as a result of Bridey."

In the intervening years, Mrs. Tighe has been subjected to the kind of publicity reserved for those persons who incur the public curiosity. During the first year after *Bridey* was published, the Tighe telephone number was changed five times. Mrs. Tighe stated that so far she has turned down $250,000 worth of television offers. She said, "If I'd accepted any of these offers, I'd never have been able to live with myself. I'm trying to forget all about Bridey Murphy," she adds. "I haven't even read the book. I don't want to read it. I remember nothing of what I said under hypnosis and only heard scattered parts of the tapes.

"I think," she continued, "the thing that hurt me most is that many, many people think the Bridey thing was a fraud, a hoax. I never want to be connected with anything like that."

"Whatever became of Bridey Murphy?" Mrs. Tighe re-echoes. "She's just getting older . . . dusting, mopping, going to the grocery store, taking care of her family. And one other thing . . . trying to forget all about Bridey Murphy . . ."

THE DRAMA OF LIFE AFTER DEATH

A Study of the Spiritualist Religion

Condensation of the Book

By

GEORGE LAWTON

From *The Drama of Life After Death* by George Lawton. Copyright, 1932, by Henry Holt & Co., Inc. Copyright, 1960, by George Lawton. Reprinted by arrangement with Holt, Rinehart and Winston, Inc.

"Perhaps the most thoroughly objective study of the Spiritualist movement is a book now long out of print. This is George Lawton's The Drama of Life After Death. *This is the verdict of Walter Houston Clark, Dean of the School of Religious Education at the Hartford Seminary Foundation, Hartford, Conn. This verdict would have been highly gratifying to the late George Lawton, professor of Psychology at Columbia University, for he had planned a study of the spiritualist religion that would be neither a defense nor an exposé of spiritualism.*

George Lawton regarded spiritualism as a living drama, not a closed one. Hence his book is an empirical study based on field work in a sociological sense. He attended scores of public services of all types, many private seances, and observed the work of perhaps a hundred mediums. He lived for nearly a whole summer at Lily Dale, the spiritualist camp, and came to know many spiritualists, mediums, and investigators not only well but intimately. The result was the writing of a classical study of a belief system in operation.

Unfortunately for students of the psychology of religion in the U.S., The Drama of Life After Death *has been long out of print.* TOMORROW *considers that it is performing a much needed service in making accessible once more this classical description of spiritualism in terms of dogma and people.*

SPIRITUALISM, like most religious faiths, is based on the inveterate reluctance of human beings to admit that death means the complete extinction of their loved one's personality, or of their own. It is to be looked upon, consequently, as a partly primitive, partly subtle and characteristically modern attempt to satisfy a nearly universal hunger. Spritualism is at once the oldest and the newest system of immortality.

This belief system arises very simply and naturally. The contemporary, civilized Spiritualist, like his savage brother, though denying death, cannot deny that the body he has seen and touched and loved may suddenly disappear forever. He is compelled, therefore, to find some other means of assuring the continuation of life and personality and thus conceives of the spirit as a substance, but—unlike the physical body—as indestructible. That such a special entity exists to serve as a carrier and preserver of personal and human values throughout eternity, is assumed by most primitive peoples, and is made the initial premise of nearly all civilized religions. At this point, however, the Spiritualist takes his departure from his primitive brother, as well as from members of most Christian denominations, and goes on to postulate not only an immaterial spirit and a material body, as part of the constitution of man, but, in

addition, a soul (called also: soul-body, and spiritual body, i.e., body of the spirit). The phrase "immortal soul," Spiritualists insist, should be discarded, for man in his essence is not two-fold as in many other systems of thought; he is threefold—"a trinity in himself."

This tri-partite division of man's psyche has had a long history both in Oriental and Christian thought. Spiritualism is to be considered as the most recent form of this doctrine which owes its particular terminology to Andrew Jackson Davis (1823-1910) and his Harmonial Philosophy.

We may note that the spirit is highest or innermost, the soul is second or intermediate, while the body is lowest or outermost, and the vehicle or clothing for the first two. The spirit flows into and "correlates" with the soul, and the latter, in turn, flows into the material body. Since all the three parts of man merge into each other, he presents a unified whole.

Spirit is the highest principle, the divine part or energy in the threefold constitution of man, which manifests itself in reason and in abstract thought. Man's spirit, as such, is an offspring of the Universal Spirit and is therefore essentially one with it in nature. For man in his innermost recesses is divine. All men are Godlike in origin; Jesus is no more the son of God than any other spiritually developed man. It is with this common divinity in mind that Spiritualists say all men are created equal, and then make these twin notions the basis of their theory of "social feeling," the theory that all men and women are members of a great human brotherhood. Spirit is basically the same in all of them. It is the real personality, the real supreme man.

This innermost energy in the life of man which descended from the higher realms of spirit, became incarnated in the human form and in no other. Only in man does the spirit exist in actual organization. It is true that the body and soul had a beginning and an evolution. But the spirit of man had no beginning and no evolution. It has existed in perfect form since the beginning of time and will continue unchanged until the end. Spirit, it follows, was not created with the body, but became a tenant of the human

(really animal) organism consisting of soul and body, only when the latter had progressed far enough in the evolutionary process to be prepared to receive it.

Spirit, in the form of energy, is the highest force that exists or ever will exist on the earth or any other planet. It is reality itself, and there can be no higher state or degree of reality.

The soul, due to its intermediate position, is able to serve as the bridge or connecting link between the spirit and the body in something of the following manner: The vibrations (thoughts) begin in the spirit, continue on into the soul, which is the first clothing of the spirit; and thence on into the material body. The soul constitutes the animal part of man, that is, it is made up of those elements which man inherits directly from the animal kingdom, such as the feelings, instincts, sensations and animal propensities. Our inferior loves and hates, sensuality, evil and crime, together with many good qualities in human nature, are animal in origin since they are all simple modifications of the one great principle of feeling or sensation—the soul of the animal world. Our soul is therefore identical with the soul of the animal and our body the same as the body of the animal, consequently the Spiritualists deem it correct to say *Man is an animal.* But, they add, though animals and plants have souls besides bodies and may be said to have a certain degree of temperament and individuality, and perhaps even intelligence of a low order, man possesses something that the animal does not—the principle of spirit. It is spirit or mind which makes man truly a man and not merely an animal.

The body of man, say the Spiritualists, is made up of matter, seemingly lifeless and insentient, which exists in many different states in him and in the universe at large as well. The body is used by the higher principles in two main ways:

1. As a covering.

The material body, by means of its low rate of vibrations which repel the higher vibrations of the spirit world, serves as a protective covering or insulation to the spirit and soul, shielding them from all influences, whether good or bad, which emanate from the beyond.

This condition in which the higher powers are enclosed by the body in a physical shell which the spirits cannot penetrate is termed by the Spiritualists "encasement."

2. *As an instrument or mold.*

The body is the means by which the spirit and soul can enter into some kind of relationship with the material world, for the vibrations and motions of these higher principles are too refined and rapid to allow for a direct contact with the physical plane. They must make use of the physical body which vibrates at the same rate as that of the physical world.

What is Man? He is a triune creature. With death goes the material body—the mask he wore on the earth plane—and he becomes thenceforth and throughout all eternity a dual being, consisting of a divine and immortal part—the spirit, and of a part that takes on divinity and immortality—the soul. The spirit becomes the life or "soul" of the new creature and that which was the soul on the earth plane becomes the body or garment of the spirit. The soul achieves a kind of borrowed immortality because of its function—that of enveloping something which is immortal. In fact, the intermediate and the highest principles are dependent on each other. The soul needs the spirit because otherwise it could not take on a definite form, but would remain amorphous and disorganized. The spirit needs the soul, for without this garment, this instrument for individualizing itself, it would have no way of realizing a separate existence and personality, and it would be swallowed in the infinite sea of Spirit. This arrangement of soul and spirit entwined out of deepest necessity lasts forever.

Growing old, the Spiritualists say, is a process in which the spirit and soul gradually withdraw from the material body, and death is simply the final stage in this separation. Old age is caused by the gradual dissipation and loss of the magnetical and electrical forces which animate the human frame. The process of growing old and dying becomes something which we should regard not with dread in our hearts, but with gladness. Andrew Jackson Davis sums up the Spiritualist attitude towards death very beautifully:

"There is nothing to fear, but much to love, in a purely natural and non-accidental death. It is a fair stranger which conducts the immortal soul to more glorious scenes and harmonious societies."

The "spiritual world" provided for the spirit and soul after death is a term which has a twofold meaning for the Spiritualists. In its first sense the phrase means the universal spiritual life of the world which dwells within and pervades the entire material universe, as well as the more specific Personality dwelling within this world who guarantees the present validity and ultimate achievement of human hopes and aspirations. A realm of personality in the universe, friendly to man's longing and purposes, and guiding him to a rich and joyous destiny. Here Spiritualism is one with most religious thought.

In the second sense, spiritual world means "spirit world," a definite geographical abode of spirits who represent an order of personality in the world intermediate between God and man. It is the dwelling place, the home, not only of Spirit but of souls—definite, living entities, who while representing, it is true, small, complete units of that larger Personality, also represent human beings who have once lived on earth. In the description of the spirit world and the life led there by the spirits, lies much of the originality of Spiritualism's contribution to theories of the after-life.

The Spirit World

LET US TURN now to the spirit world or home of spirits, the heaven of the orthodox Christians given a very precise geographical location in the universe and a definite origin, method of formation and appearance.

The spirit world consists of a number of spheres or zones of "spiritualized matter" which surround the earth like broad belts and are arranged in concentric order. But not only the earth has such spheres; every heavenly body that has developed sufficiently has its spirit world, spirit planet, or spirit spheres. The spirit spheres of the earth, consequently, are but a small part of the total number of spirit worlds in the universe.

The majority of Spiritualists hold that there are seven spirit spheres attached to the earth, and that these make up the spirit world in its most widely used sense. But Spiritualists themselves admit that this numbering is largely arbitrary and for convenience only.

One of the most recent attempts to fix the distances and boundary lines of the various spheres was made by J. Hewat McKenzie in 1917. His estimates were arrived at only after careful and prolonged investigation by his spirit band of scientific investigators which included William James among others. According to this research of McKenzie the distances of the different spheres from the earth are as follows:

Number of Sphere	*Name*	*Begins at*	*Extends to*
First		300 miles	750 miles
Second		1,000 miles	1,250 miles
Third	The Summerland	1,350 miles	
Fourth	Philosopher's Sphere	2,850 miles	
Fifth	Advanced Contemplative and Intellectual Sphere	5,050 miles	
Sixth	Love Sphere	9,450 miles	
Seventh	Christ Sphere	18,250 miles	

These distances, however, despite their seeming exactitude, are put forward by McKenzie as approximate only.

Davis held, and practically every Spiritualist agrees with him, that the zones of the spirit world are formed from the spiritualized emanations from the earth and the objects upon it. These emanations rise straight up to a point in space above the earth, where they collect and condense to form a spiritualized earth. In this manner is explained the origin of the first spiritual zone. The Spiritualists find these spiritual spheres a natural phenomenon, natural in the sense of being created in accordance with what they deem the laws of the physical world. Just as the natural or physical body of man contains the spiritual body within it, so the natural or material world contains the spiritual spheres.

Practically all the communications received from the other world triumphantly assert that the spirit's new home is very much like the one left behind, that the spirit world is a real world with real life on it. Spirits never grow tired of telling how tangible and substantial the spirit world is, nor, on the other hand, of inveighing against those who regard it as a mere creation of the imagination.

The spirit starts life in the spirit world just where he left off in the earthly world, going to that sphere most in keeping with his moral and intellectual nature. Whether or not he raises himself to a superior stage of development, depends entirely on later study and training.

At death, the Spiritualists claim, all average, well-intentioned persons proceed to the third sphere (Summerland) at once; those above the average grade of goodness go to the fourth sphere. Those who are below par morally when death calls them go to the first or second.

When compared with the higher spheres, the first sphere is gross in nature, for it is formed out of the lower and more unrefined emanations of the earth. Here are sent not only the evil and sinful part of humanity, but also all uncivilized and barbaric peoples. Both of these classes are base and material in their desires, they enjoy only the most unrefined kind of pleasures, they are ignorant and without aspiration, and most grievous of all, they are smugly satisfied with their own debased condition. So long as they remain undeveloped and content with their base mode of life, they are perfectly at home in the first sphere. As soon, however, as they become dissatisfied with their lot and long for something better, they move up to the higher spheres.

The inhabitants of the second sphere, though one degree more advanced and developed than those of the lowest plane, are still far from possessing the normal amount of goodness such as is common in the next sphere above. These folk are just emerging from the ignorance and vice of the first sphere and have carried over many of their bad habits. What redeems them, however, making possible their escape from the first plane, is that their ignorant and vile

natures have been tempered by aspirations for a higher and better mode of existence. Schools abound in the second sphere, according to Franz Petersilea. The inhabitants of the second sphere perceive more light than those of the first but not so much as those in the third. The second sphere is brighter-looking than the first, but when compared with the third it is bleak and gloomy.

Those men and women who while on earth were neither perfect nor base, but were average and ordinary, belonging to that vast intermediate class of persons who strove at least, to lead a good life, even though they sometimes failed of their goal—all such at death go direct to the third sphere, called the Summerland by most Spiritualists.

Most earth children go to the Summerland at death. Among its inhabitants, moreover, are those spirits who went to the first and second spheres at death and have progressed enough to warrant promotion to the Summerland. This sphere, in consequence, has at any given time the largest population of any of the spheres.

The Summerland is the earth with all its imperfections gone, and all its beauties augmented. All the hates and evil propensities of mankind have vanished, taking with them all such undesirable climatic conditions as storms, prolonged rains, drought, and extreme heat or cold. Here is illustrated the primal law of the spirit world. As a person feels and thinks, so will his surroundings be. The disciplined and cultivated minds of those in the Summerland produce a lovely and perfect home.

The fourth sphere is the home of the geniuses of the earth, of the more advanced philosophers, scientists and artists, of all those whose interest and enjoyments no longer relate to the body and practical needs but to intellectual matters.

In time, the dwellers in the fourth sphere advance to the fifth which is described as having much the same character as the fourth, with similar but even more perfected types of employments and pleasures. After a sojourn of some time in the fifth sphere, spirits go on to the sixth and thence on to the seventh. Each of these is reported as being the perfection of the one preceding it.

The belief in never-ending progression for all mankind is a crucial one for Spiritualism. Progression is not a theory, the Spiritualists claim, but a definite and actual fact—indeed, it is a law of nature. Empirical demonstration of this law is given, assert the Spiritualists, by the untold billions of human beings who have pursued the spiritual Odyssey outlined below:

First—life on the earth plane, the kindergarten period of human experience when this is viewed in its totality.

Second—death and the advance to the lower spheres (and eventually to the Summerland) of those folk who were ignorant and perverted on earth; death and the immediate advance to the Summerland of those individuals who were of average intelligence and goodness on earth.

Third—the sojourn in the Summerland over, man begins to scale the spiritual heights, ascending higher and higher until finally he attains peaks so sublime that they cannot be compared in the slightest particular with the imperfect earthly depths he knew aeons and aeons before.

Spiritualism As a Church

NOW THAT WE HAVE SEEN *what* the Spiritualists believe, let us turn to *how* they believe. For a religion is not merely a philosophy or theoretical faith, it is a practical one. Though Spiritualism as a movement is loosely organized, it possesses sufficient cohesiveness to be called a Church and indeed the local societies in great numbers have adopted the name of "church" and incorporated as such. What Spiritualism lacks in integration, it makes up in extent and membership. Beginning quite humbly in the small hamlet of Hydesville, upper New York State, in 1848, the movement has since grown until now a network of independent and affiliated Spiritualist churches spreads not only over the greater part of the United States and Europe, but over practically the entire civilized world.

The organization of the Spiritualists is congregational. In the United States, local societies are banded together in State associations and these again in national organizations. Many Spiritualist

churches, whether affiliated or not, have a church board—the equivalent of a synod, group of elders, presbytery—to which they are responsible and which determines the policies of the particular society. If the church is affiliated with a state and country-wide association, the board of the latter has jurisdiction over the state association, which in turn has jurisdiction over the local church or society. (The amount of control actually exercised is not very great, however.)

Spiritualism is an extremely individualistic faith, one that is created anew with each believer. This differentiates it from practically all other Western religions.

Several types of emotional allegiance do exist, however. The orthodox believer is loyal first and foremost to his faith or creed; the particular minister or church he attends, though important, is secondary. But the Spiritualist besides being loyal to his creed is peculiarly indebted to the specific revealer and corroborator of it—the psychic. Every Spiritualist has one particular medium to whom he goes for "evidential material" and whom he honors and respects.

Another example of emotional allegiance on the part of the Spiritualists is shown in their attitude towards the Fox sisters who are revered by them in a manner which resembles the attitude of the orthodox and cult religionists toward the founder of their faiths, and indeed the Fox cottage where Modern Spiritualism was born is regarded by most Spiritualists as a shrine.

Towards Andrew Jackson Davis they are pious and respectful. Did he not tell of the coming of the Son (the Sensitive), who would link humanity with God (though the Son turned out to be a daughter and three of them at that)? After the advent of the Fox sisters he became an apostle as well.

Coming down to the present day, (1932) we find the Spiritualists paying intellectual, if not ecclesisastical homage, to certain men whom they regard as their spiritual leaders, and whom they put forth as their finest representatives: Sir Oliver Lodge, Sir Arthur Conan Doyle, Sir William Barrett, Sir William Crookes, Alfred Russel Wallace, Camille Flammarion, William T. Stead, Professor

J. H. Hyslop, Edgar Lucien Larkin. These men are the standard bearers behind whom they go out to do battle with the enemy—the skeptic.

Spiritualism As a Religion

SPIRITUALISM SERVICES are of two main types—public and private, each of which has many lesser varieties. It is very important to distinguish between Public Services and Private Services (Seances). Public Services are advertised, are open to the general public without question, are supported by free-will offerings, and are attended by relatively large groups. Furthermore, messages are delivered only to a limited number, depending on the size of the audience and the time at the disposal of the medium, and are nearly always brief and general. Private services differ greatly in all these respects.

Public services represent the principal type of religious experience for the Spiritualists. They usually go by the name of Message Services and are thus advertised. Sometimes the service may be called a Healing Service or a Flower Service. But no matter what the name, what the occasion, where the service is held, messages from departed spirits are always involved at one point or another as the chief element of the ritual. (This is, of course, also true of private services.)

By the time the sermon, hymns and other preliminaries are over, the minister and his flock are emotionally ready to put earthly things aside and initiate the contact with the beyond. Once such contact has been established, the service proper begins—the transmission of messages sent by departed friends and relatives in the audience. These communications are an unchanging element in the ceremonial, however variable other elements such as hymns, incense, prayers, etc., may be.

Four *dramatis personae* are the maximum entering into the transmission of any message: two human actors before us, and two spirit actors, off-stage, so to speak. First there is the human inquirer. Second there is the human psychic, sensitive, instrument or medium, as he is variously called. There is, third, the medium in the spirit

world, the interpreter of the spirit's message, usually termed a control or guide. The latter, who is in partial or complete possession or "control" of the physical organism of the psychic, has a personality, a voice, and even a language and phraseology quite different from that of the medium. The fourth actor is the communicating spirit. A communication may involve only three persons—the guide or interpreter in the beyond being dispensed with and the message coming directly from the spirit.

With the communication part of the public service ritual seldom more than an hour or an hour and a quarter in length, twenty to twenty-five brief messages of a general sort are the maximum that can be transmitted. The majority of audiences, however, consist of only twenty to thirty persons so that nearly every member receives some word from the beyond. Where the audience is larger than thirty there is not enough time to deliver communications to all and many persons are turned away empty-handed.

The actual delivery of the message varies from those given in a deliberate, dramatic fashion, with a great deal of elocutionary technique, to those given in a crisp staccato, and to still others given in a monotone. Some messages are very concrete and full of homely detail: "a suit you took off this morning and hung on a hanger" or "you have the paper here with you now, haven't you?" These elicit "ahs" and "ohs" and rounds of applause from the startled audience. But most messages are vague and indefinite.

A seance is a private service for one to ten persons given either by mediums who are primarily the platform type and who give seances on the side, or by those who confine themselves to private work entirely, in which category fall the greater part of those mediums investigated by the psychical researchers. The best class of seance mediums do not advertise and one learns of them through the recommendations of friends, from other investigators—if one is an investigator, from the reading of psychical research texts and journals, and, finally, from attendance at meetings of psychical research societies. The ordinary humble believer since he is not in the "know" does not as a rule hear of the leading private mediums; even if he

did, he could not gain access to them. All Spiritualist churches make available for their congregations private readings in one form or another.

Seances are held in the home of either the recipient or the medium, usually the latter. The audiences at seances, though belonging on the whole to a higher cultural and economic stratum, vary more from seance to seance than those at public services. Seances do not have as detailed a ritual as public services, and are not as religious. The most important ritualistic feature of the private service, as of the public, is the messages, which are relatively more specific, intimate and longer. Sometimes the messages are accompanied by a physical type of spirit manifestation, and sometimes the latter completely supplants the messages.

Though messages delivered while the medium is entranced are probably the chief form, contact with the beyond is established in many other ways which change in popularity from generation to generation. The spirit may speak directly—sometimes through a trumpet (Direct Voice), write on a slate (Psychography), write on a piece of paper (Direct Writing), write on a piece of paper using the medium's organism (Automatic Writing), say "Yes" or "No" to questions by rappings varying from delicate ticks to sharp, metallic taps, answer questions by tilting a table (Table-Tipping) or by moving an indicator on a ouija board.

The spirit may manifest himself in even more physical ways: by raising objects or even persons off the ground (Levitation), by altering the weight of bodies, by moving small objects at a distance (Telekinesis), by ringing aerial bells, by making luminous appearances, by materializing the entire body or parts like hands or faces, by etherealization (where the spirit is supposed to be less solid and generally floats), and finally by registering himself on a photographic plate. Book and newspaper tests, psychic gloves, finger print correspondences, and to a certain extent spirit photographs are the most fashionable, most "advanced" mode of spirit manifestation today (1932) with the Spiritualist *haut monde.*

The Yield of Faith and Practice

DEATH IS THE GREATEST WOUND dealt to man's mind by nature. Few of us, indeed, like to admit that our life "is the brief play of a day-fly floating above the ocean of eternity and infinity." Such a major frustration requires a major type of therapeutic measure—religion. A religion is the most complex type of system or fused collection of techniques, including within itself all the relieving and compensating devices of utterance, ritual, magical prophecy, magical guidance and healing, and a wide range of behavior, thought and belief compensations—all in order to give, in James' phrase, "life, more life, a fuller, richer, more satisfying life."

What psychological benefits does Spiritualism offer that other faiths and techniques fail to give?

The most adequate cause of frustration exists when a much-loved person had died. A person miserable at the loss of a dear one, may learn of Spiritualism, attend services and adopt the tenets of the faith with avidity and gratitude, finding a relief and a social support which otherwise would have been denied him. He finds a sociable, institutionalized technique calmly offering him just what he craves—an opportunity, nay, a moral obligation to prolong his interest in the dead, to keep his affection focused on the image of the deceased. Spiritualism for its believers is an attempt at adaptation by socialized grief, the best that they can make perhaps. Without the opportunities it offers there would be nothing for some believers but isolation and mental break-down. The "normal" Spiritualist is not insane or even queer; he merely expresses in public needs which haunt most of us in private.

One of the first and chief benefits obtained by a believer from communication is that the shock of death is reduced, perhaps done away with altogether. The psychological cushion afforded by communication is an excellent therapeutic device. Since most of those at services are seeking immediate relief, a brief contact with the beyond suffices. The bereaved are overjoyed to learn merely that life continues—whatever the precise nature of the continuation—that

death was not painful, and, finally, that the spirit is now well and happy. As long as these facts are established, the triviality of the messages does not matter.

Communication, then, in the case of the normal Spiritualist serves to bridge the gap between life and death until such a time as the mind forgets and the hurt disappears, as it probably would have done without Spiritualist belief except that the process would have been longer and more tortuous. As the years go by and the recipient is readjusted to new friends, he becomes convinced that all is well with his loved one, and memory concludes what communication began. Once this is accomplished much of the bereaved's active interest in the spirit world and in communication vanishes.

The next advantage accruing to those in attendance at seances is that grief is more than comforted, it is transformed into joy. Not only did our loved one find death harmless and free from pain; it was a very happy and desirable experience—a benefit.

Still another psychological advantage secured by the Spiritualists from communication is that by means of it the fear of their own death is allayed. In most instances the interest of a lay person in Spiritualism and his eventful conversion to it arise out of a desire to communicate with a particular spirit who recently left this earth. But some persons, having satisfied this interest, attend services only to verify the Spiritualist hypothesis and make their own prospective death easier to contemplate, those whose mind has been concentrated upon themselves in abnormal degree: the egocentrics, narcissists, or just plain lovers of self, and also those who have a bad case of the senility complex, though perhaps this two-fold division is an artificial one. In the autumn of life an old man's fancy lightly turns to thoughts of the Summerland—really his past projected into the future.

We shun death in part, then, because it means the destruction of everything we are and stand for, because it does injury not only to our bodies but to our self-conceit. We fear it also because of our habitual dread of the unknown and the unfamiliar. Spiritualism removes these fears by presenting us with a very detailed account of the after-life and the kind of a world we shall find ourselves in,

and by assuring us that we shall still retain our bodies and in a form, moreover, far stronger and far more beautiful than they ever were on earth. The other world becomes cosy and homelike, continuous with this one, and much more attractive. There is no punishment to shrink from since even if we have been wicked and sinful on earth we will in time rid ourselves of our handicaps and achieve social responsibility. Finally we are relieved of all worry and responsibility regarding our future, for the program laid down for us in the cosmic school of self-development will take care of us until the end of time. We now can die in a most luxurious kind of spiritual peace and painlessness. We shall not want or worry again.

Another benefit which Spiritualist services yield those in attendance is that of magical prophecy and guidance, for which there exists a very powerful need, one manifesting itself again and again in what might be called the history of credulity. Most Spiritualists attending public services are engaged in the quest of their own fate rather than in that of the spirit's. However much sophisticated and enlightened Spiritualists try to conceal and are ashamed of this side of Spiritualism, it cannot be gainsaid that the overwhelming majority of messages, whether given to a credulous and ignorant lay believer or to a cultured and scrupulously non-committal investigator, is of the fortune-telling type.

In most messages the spirit, after identifying himself, sends his love and tells briefly how well he is getting on in his new life. But the main part of the message is devoted to informing the recipient what the urgent problem is that he is facing, how it is to be met, and what the outcome will be. Spiritualists constantly point out that spirits come to those left behind them only *because* and *when* the latter need them. If a person fails to receive any communication it means that he either does not need assistance or that he has not called upon the spirit world for aid.

We all hunger for sexual satisfaction, love, friendship, money, social and vocational status, health, a home, and in general, the encouragement and the strength to meet the trials of life. It requires very little skill on a medium's part to tell any one what his problems

are, since no matter which are selected he is certain to be right, especially at Spiritualist services where the greater part of the congregation needs help badly. With very few exceptions Spiritualist messages are optimistic. No matter how unfortunate the present may be, the future is always described in glowing terms. Most of the recipients are promised a happy and prosperous future. The many thousands of Spiritualists who visit Lily Dale in a season, for instance, are all to meet with good fortune. But life being as it is, so much health, happiness and success is impossible. Most of the recipients are doomed to find all the promises false.

Mediums really contribute confidence, not information. For the Spiritualist congregation does not want to know the future; it wants to have its *present* hopes raised.

Another benefit which Spiritualists obtain at services is that of magical healing, otherwise termed spirit or spiritual healing, faith healing, miracle cures. Whenever it has been possible for a physician to examine so-called cases of spirit healing, he has found that the ailment is of a kind in which the mental side plays a dominant part and where the physical manifestations are induced. Ailments which are entirely physical are not susceptible to miracle cures. Spiritual healing can aid only spiritual ills. The universal claims put forth for miracle cures are due to inaccurate observation, credulity, and ignorance of the causes and symptoms of hysteria.

Another benefit offered by Spiritualist services is the relaxation of physical and mental tensions effected by ritual, a relaxation better exemplified at private than at public services. Ritual has negative and positive aspects depending upon how one chooses to regard it. It serves as a safety valve for emotional pressure, and it also allows for abandon and ecstasy.

The tone of the Spiritualist ritual is more sexual than the ordinary religious service because of the greater percentage of sexually frustrated persons present and because of the very purpose of the ritual. This tone is rarely obvious or predominant, however.

Spiritualist ritual has still another function. At private services, the darkness, the heat, the lack of fresh air, the close physical contact,

the silence, the concentrating of attention upon a few objects and ideas, the music and the singing, the expectancy—all have a hypnotic effect, bringing about the suspension of normal thinking processes, releasing inhibitions, and making those present extremely suggestible. A seance is in many ways a kind of group fantasy.

An important psychological need which the Spiritualist service meets is that for utterance of problems. A message service is to be regarded as an example of the Protestant confessional or "experience meeting."

The seance satisfies another important demand—that for miracles. However much our intelligence tells us that there cannot be any, we still feel that there may be, there *ought* to be miracles. A miracle is an event or an effect in the physical world which deviates from the known laws of nature. It has been said that you cannot break a natural law, you can but illustrate it. The Spiritualists would agree to this most heartily but they include under the head of natural, what we would class as supernatural. The Spiritualists do not believe in "miracles." Miracles exist because we enjoy and love miracles, we enjoy our contact with the mystery of things, even more so since science day by day robs us of our supernatural. Only for Spiritualism are "miracles" natural and normal. There is a certain intellectual illicitness about attending seances which is quite thrilling to otherwise respectable persons. A Spiritualist seance in a way is a religious speakeasy, where bootlegging in proofs of immortality is carried on.

Another end to which Spiritualist services contribute is that of sociability, both of an earthly and an inter-worldly kind. Spiritualists want not communion with saints so much as communication with their friends both here and in the beyond. Many Spiritualists are friendless on this terrestrial plane because they can't or won't make friends, so bent are they on retaining their old ones—those in spirit. They are lonesome and want company. It is pleasant to cap the day and the week in intimate talks with loved ones in the beyond, to luxuriate in the interest in one's private affairs shown by both the spirit and the medium. It is pleasant also to enjoy the fellowship

of brethren gathered together to perpetuate a new, great and noble cause.

It remains to discuss several purely negative functions which Spiritualist practices (and beliefs) possess. First Spiritualism is *not* orthodoxy. All cult beliefs serve, in part, as places of refuge for those who in revolting against their fathers revolt also against the faith of their fathers. Spiritualist literature is full of this exultation that it is *not* orthodox Christianity.

One of the chief needs met with in abnormal Spiritualism is the longing to assuage a sense of guilt. Even in the "normal" Spiritualist and the non-Spiritulist reaction to death, traces of this guilt are evident. When some one near to us has passed on, we are wont to reproach ourselves for our neglect and injustice, our harsh thoughts and harsher words, our not having made the departed one's stay on earth pleasanter and richer by our love. The thought, moreover, of all the deceased has lost by dying chastens us. It is a comfort at such a time to be able to know that now the matter has been taken out of our hands by a higher power, that the deceased is really better off, that our lack of love and our mistreatment of him will be compensated for. We are all anxious for another opportunity to show how we really feel towards the dead. Many persons, eminent as well as ordinary, have tried to atone by means of communication, for their ignorance, their neglect and even their dislike of their so-called loved ones.

Since at the root of an interest in communication may be a bad conscience, it is a mistake to believe that those who make up the throng at Spiritualist services are always actuated by love or a sincere desire for the spirit's aid, or that this class alone benefits from communication. The excessive and glib protestations of affection and the over-generous feelings so prevalent at services become a little nauseating after a time when we realize in how many instances such sentimentalization falsifies family circle attitudes.

The Spiritualist epic is born of a wish. It is a Christian, Protestant, and in many respects "Puritan" fairy tale. For there is not a single spirit world condition that promises to be permanently dis-

agreeable to the Spiritualist recipients as they are now constituted. In the hereafter they regain for an eternity what was once so rudely snatched away—the megalomanic, pleasure-filled life of childhood where all wants are instantly satisfied.

The Spiritualist system gratifies still another desire, that of believing in the omnipotence of thought. In the spirit world, not only the spirit but thought itself is omnipotent. The spirit has attained the highest type of power: creating and altering things simply by willing it. He instantly brings into existence such things as furniture, houses, etc., merely by cogitated fiat—"Let there be . . ." Thus the Spiritualists regain for mankind the eternal state of infancy in which the magical wish reigns supreme. The spirit world is not simply anthropocentric; it is egocentric as well.

The Mediums

MUCH IS PROBLEMATICAL and tentative in connection with the psychology of mediums and considerable work remains to be done in this field, one of the least worked in the domains of abnormal psychology and psychoanalysis—themselves subjects only a few decades old.

The difficulties in the way of a completely accurate analysis are many because the basis of mediumship, hysteria, is a protean disease, extremely complex and baffling. Mediumship has a twofold basis. It depends first on a neurological defect—a mind which readily becomes dissociated and reverts to a trance-like state, and secondly on a desire to utilize this defect in a certain way. The neurological defect, the equipment necessary for mediumship, is not the cause of mediumship but its condition.

So little study has been made of mediums that there is no definite answer to be given to the questions: What is the family history of mediums, when do they commence their mediumship, when do they discontinue it, and what are the circumstances attending its commencement and its ending?

Some can never acquire mediumship no matter how much they may desire it, because of their inability to induce the necessary

neurological imbalance—they are too normal; while others acquire mediumship slowly and after great effort and infinite patience on their part. Some manifest their gifts even as children; and there is a possible connection between such mediums and the onset of puberty. Most mediums, probably the best ones, manifest mediumistic tendencies in late adolescence or in early middle age. In the intervening age period, mediumship, if acquired at all, is more likely to be the result of training and discipline. Mediumship is of variable duration; some mediums retain their powers all their lives. In some the power comes and goes. Others, on the contrary, lose it after a longer or shorter period; while in many cases it is gradually lost over a period of years.

Mediums bear many resemblances to hystericals. The hysterical often uses his illnesses and symptoms as a means of enforcing respect, attracting attention and sympathy, and escaping painful situations. He requires and seeks out witnesses and congenial attitudes in the presence of which his symptoms are aggravated and the complaints and external distress become more marked. This is what the hysterical look for: an opportunity to "perform."

Mediums resemble such ordinary hystericals in that they discover that the trance state, like the illness, can become a virtue, that it has a social utility, securing for them an audience and sympathy, the attainment of which, particularly the latter, must be accounted as one of the major benefits of mediumship. Mediums arise and continue to exist as members of a priestcraft because they meet a definite need on the part of certain persons. There will be mediums as long as there is a great demand for Spiritualism. Mediums do not make Spiritualists. Spiritualists make mediums.

A Final Word

ALL RELIGIOUS SYSTEMS are therapeutic, not descriptive, and their vitality depends on the degree to which they transform, through the imagination, the simple brute facts of suffering, frustration and death into something that will not hurt so much. Now Spiritualism is simply one way among many others of attempting an adjustment

to the problems and denials of life. Spiritualism is therefore to be accepted or rejected for the same reasons that we accept or reject other systems of belief—its capacity of compensating us for our frustrations, releasing our tensions, and its possession of a sufficient degree of internal agreement to meet our intellectual standards. This is the criterion which the Spiritualists themselves employ though they may only partially be aware of its full significance. Says Arthur Conan Doyle:

"The final argument for the truth of our new revelation, is that it is the most natural, reasonable, and comforting interpretation of the facts of human life and destiny which has ever been put forward. It is huge, sweeping, all-explaining, reaching out to all our difficulties and giving adequate answers."

My personal feeling is that whether or not Spiritualism has reached its highest point now, it will grow stronger only because other religions grow even more vague, abstract and cautious than at present. For civilized man, if not all heart, is neither all mind. He still needs to practice very primitive things, though perhaps in a very sophisticated fashion. Some of us may wish it otherwise, cherishing a hope that is like a fitful light glimmering in the deep gloom of the future, a hope that the heart some day will follow the verdict of the mind, that man will come of age, sloughing off the childish hopes and fears for the adult's recognition of the power of natural forces, that he will heed the injunction of one of the wisest of men:

A free man thinks of nothing less than of death, and his wisdom is a meditation not on death but on life.

Give
TOMORROW
to a Friend

You can enter your own subscription, or renew your own subscription, while making a worthwhile gift of TOMORROW magazine.

Just fill in the blank below, giving your own name and address, as well as that of your friend.

TOMORROW — 29 West 57th Street, New York 19, N. Y.

Please enter/renew my own subscription for one year at $2.00.
I also want you to send a gift subscription to:

Name .....

Street .....

City ..... Zone ..... State .....

My own address is:

Name .....

Street .....

City ..... Zone ..... State .....

Enclosed is payment of $4, covering both subscriptions.

LETTER TO THE EDITOR

The Editor, TOMORROW

The Spring, 1961 issue of your magazine is of special interest to astrologers, because it discloses opinions of three respected observers, critics and commentators, on the subject of astrology. In the article *The Psychic World of C. G. Jung,* Aniela Jaffé defends Jung's exploration of the field of astrological claims; and C. J. Ducasse writes a book review of Michel Gauquelin's *Les Hommes et Les Astres.* May I add the opinion of an astrologer?

Reports Ducasse: "Mr. Gauquelin's investigations originated in a desire to test objectively the contentions of astrologers as to what a person's horoscope signifies about him or her. He states that his results constitute a statistical refutation of those contentions."

Permit me to lay apposite the foregoing, an extract of a review of the same book which appeared in the publication *Astrology Guide,* its issue of March-April 1961: "to give the reader just one sample of what was revealed by the researchers, we might mention the grouping 'men of science.' The graphs plainly show that the mutable square is accented, with the 9th and 12th houses holding Mars and Saturn in most cases, though the 3rd and 6th also contain more Mars-Saturn combinations than any of the remaining houses. At the same time, Jupiter in most cases is posited in the four houses of the fixed square. Thus we find energy and determination (Mars and Saturn) strong in the mutable aura, *just where astrology would expect to find them in men of science* (italics added—D. L.); and ex-

ploration (Jupiter) firmly held in the fixed houses to obviate erratic experimentation."

Now, if astrology finds in the book's illustrations that which is expected, how can Gauquelin logically state "that his results constitute a statistical refutation of those contentions?" They do not such thing. I fear this is again a case of men learned in their own professions, stepping onto someone else's ground to render judgment, where they are not at home.

Quoting Ducasse again: "Of course, even to speak, as he (Gauquelin) does, of the correlations discovered as evidencing 'influence' of the stars on men, would, strictly, be permissible only if it were true—whereas it is not—that correlation is always evidence of causal connection. Anyway, the author does not attempt to account for the correlations he has brought to light, but limits himself to reporting the facts. This insistence on objectivity is creditable, in contrast on the one hand with the fancies of astrologers, and on the other with the scientific *a priori* belief that no such correlations can possibly be attained."

It is gratifying to know that Ducasse apparently disagrees with those who insist that such correlations cannot possibly be legitimate, but I must suspect him of *a priori* reasoning himself when he nonchalantly writes of the "fancies of astrologers." There is no single body of astrologers, for astrology is divided into many schools, much the same as religion. Had Ducasse said "some astrologers" or perhaps even "most astrologers," he could have been right—but not "astrologers." Many who seriously study astrology are not quite so fanciful as sciolistic observers charge.

It is misleading to imply that all astrologers believe "correlation is always evidence of causal connection." Time and again have I pointed out in published writings that such correlation is acausal; that the planets merely are timing devices in the yet unexplainable arena of synchronicity; that Jung is right about it; that nothing in the extraterrestrial environment of man causes him to deny his free will.

Also, I cannot help pointing out that Gauquelin (Ducasse too, for he overlooks the error) is wrong in his choice of the words *les astres*. His book treats of the planets—not stars. In the celestial group encompassed in his tests, there is but one star—the sun—and Ducasse reports that the book showed no evidence of exclusively solar influence or correlation. However, all the planets are part of the central sun. Solar intrusion cannot be denied altogether in any case.

Astrologers—and this time I mean all astrologers—do contend that the sun must be considered, either alone or in planetary configuration, in all evidence of correlation, for it is the parent body. But the sun is but one star. The *les astres* error is very nicely put to rest by Miss Jaffé in her article on Jung, where she writes, ". . . after all, a horoscope does not, because of the precession of the vernal equinox, correspond to the actual position of the stars."

Some day there will be a new science, possibly classified as "solar ecology," whose more advanced devotees may be able to answer many questions now baffling Jung, Gauquelin, Ducasse, myself, and many others. Let us not forget that a century ago, had one guessed that some day there would be a new science called "parapsychology," those who might have doubted would have been wrong.

DAL LEE
Editor, *Astrology Guide*

(*Continued from Inside Front Cover*)

must work. The deeper one goes, the more one discovers in observation, feeling and experience, until one forms for oneself an inner but well defined, ever-moving, integral experience. Thus, one finds difficulty measuring and forecasting the measure of inner experience. We run into difficulties, as we would seek to spread this knowledge against measurement. Causality and personality spring from other sources, but when we honestly explore the inner source of meaning, rich and new symbolism arises to offer the undiscovered part of our energetic selves; we must act continually, rather than spasmodically.

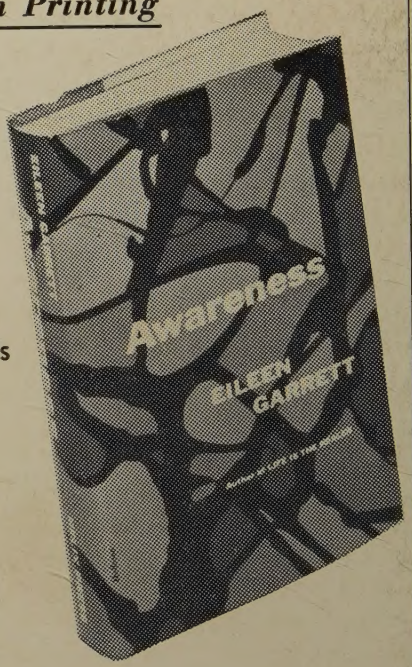
To act thus freely is to know oneself, to recover possession of oneself, to get away from the ghostly shadows which permeate the shallowness of self, where we live forever externally, speaking rather than being propelled by that inner dynamism which is the true self.

THIS PSYCHICAL STATE has a broader and more certain canvas than the cerebral state. The brain indicates only a very small part of what is termed mental, the part that translates itself into movement and motion; but, beyond this, there is a deeper mental life—call it an "interior theatre"—where symbolism takes its stage to play out a wonderful medley of life. I call it Awareness, attention to the interior will. This search leads toward a quietude and perception where one finally rests, master of timelessness. Thus, I regard the brain as an able conductor that moves like a belt, ever ready to move material necessary to each movement; but, at the same time, it assorts the material, and inhibits it.

If one seeks the sensory self below, and makes habitual entry, perception as a whole can be seen to be the sum total of experience. The rush of feeling operates memory to give of itself in symbolism, that, finally, if we have patience, loses its air of theatre or exaggeration to become instantaneous intuitions that take on shade and meaning to develop themselves externally. Only thus can we come to grips with spirit and know the meaning of body—thus do we let the roots of our being free themselves from the interlacing of the learned and remembered responses, until we understand recollection and perception.

EILEEN J. GARRETT

New Edition—Fifth Printing



A penetrating analysis
of the vast and
fascinating fields
of mental phenomena

"Orderly, scientific,
extremely literate . . .
a most worthwhile contribution
in its field."—New York Herald Tribune

AWARENESS

Eileen J. Garrett

$5.00

TOMORROW BOOK SERVICE, 29 W. 57 St., NEW YORK, 19, N. Y.